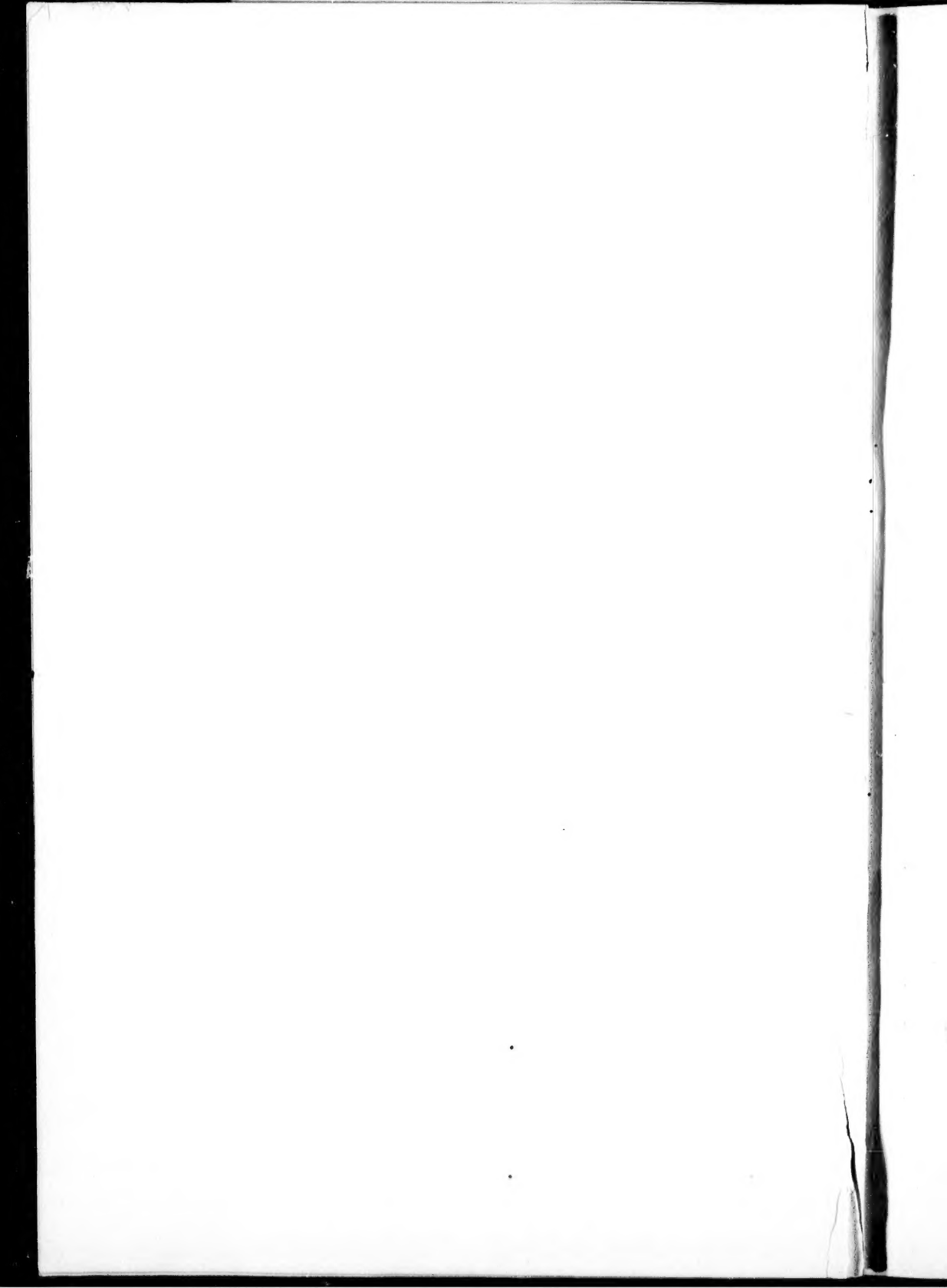




THE ONE MEDIATOR:

SELECTIONS AND THOUGHTS ON THE PROPITIATORY SACRIFICE
AND INTERCESSION PRESENTED BY

THE LORD JESUS CHRIST AS OUR GREAT HIGH PRIEST;

WITH APPENDED CHAPTERS ON

THE CONDITIONS OF SALVATION.

ALSO,

APPENDED EXPOSITION OF ROMANS V. 11-21,

WHICH CONTAINS PAUL'S COMPARATIVE STATEMENT OF THE RELATION
OF MEN TO ADAM ON THE ONE HAND, AND TO JESUS CHRIST
ON THE OTHER; AND NOTES.

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"*The Martyr's Millennial Reward*," and "*The Christian's Everlasting Reward*"
(superadded to Salvation by Faith).

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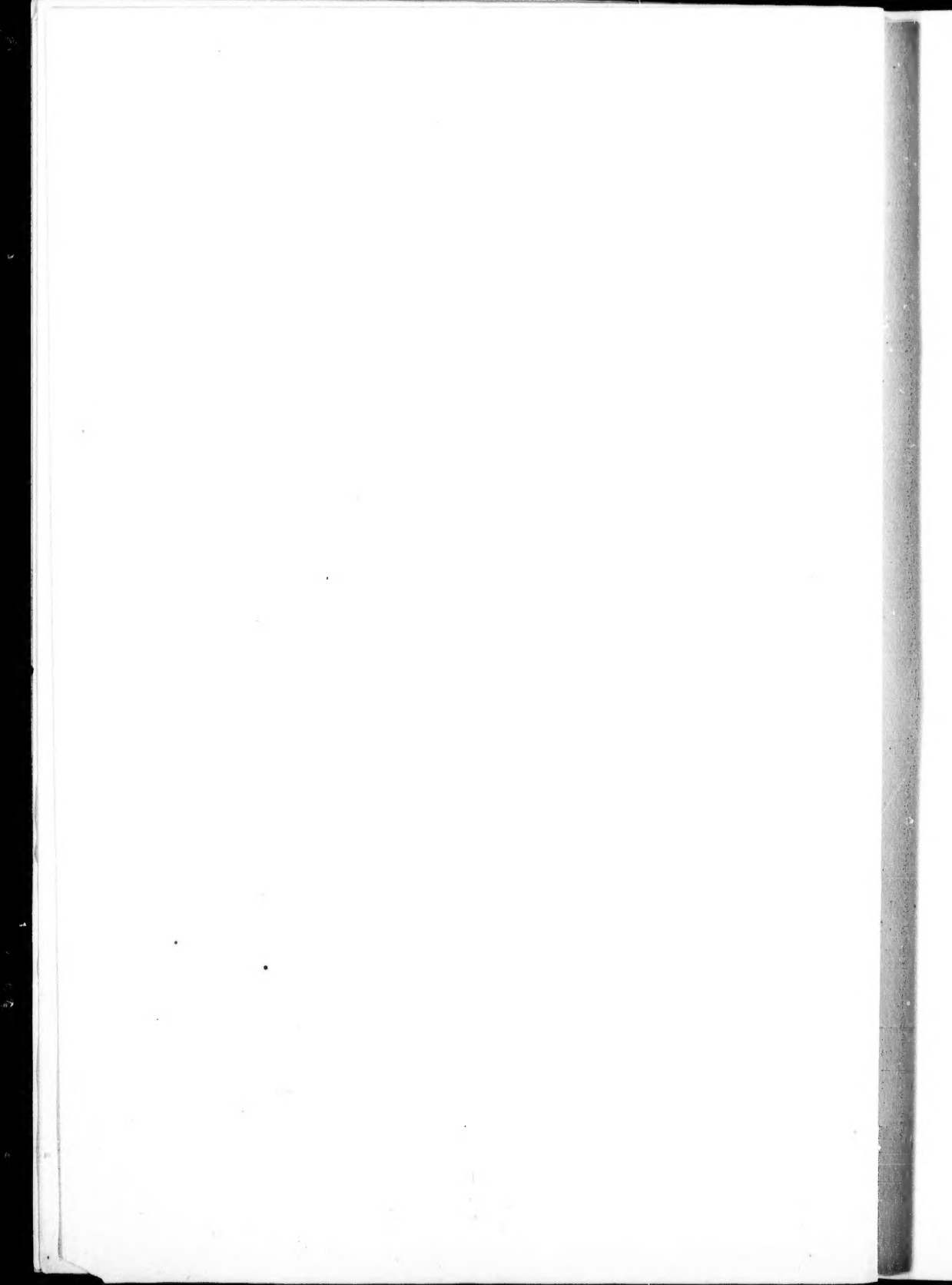
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PREFACE.

AN intelligent observer has remarked that, looking at modern society, both in its religious and secular departments, one of the most prominent aspects is "the grandeur and unexampled complexity of the problems which are pressing for solution." (*Guizot's Meditations.*) The grandest and most complex of these is the Propitiatory Sacrifice presented by the Lord Jesus Christ, as our "Great High Priest." "The great fact of Revelation is the mission of Christ; and the great object of His mission is the salvation of sinners." (Smiley, on *Atonement*, p. 25.) To Him the inspired writers gave testimony, saying, "We have seen and do testify that the Father sent the Son to be the Saviour of the world." (1 John iv. 14.) They "obviously make Christ's atonement the great central truth around which all other truth is to revolve." (*Dr. Osborne.*) Hence "the interpretation of the death of Christ is the great master problem of theology." (*Dr. David Thomas.*)



ANALYSIS,

INDICATING PROMINENT THOUGHTS.

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Error should be traced to its source. One source is the common classification of temporal and spiritual death with everlasting punishment.—*Herschell*, 361. To put Scripture words out of their right place may originate fatal error. Illustrations: "Salvation," "works," 362. The characteristic marks of a judicial sentence. Everlasting punishment has those marks, 363. But where are such marks in "death of the body?" 364. Has not the judicial penalty been postponed to give longer probation? 366. The common interpretation admitted uninquiringly. Wesley at first accepted it, but rejected it when he saw its erroneous tendency. That tendency is manifold, 367, to Universalism, to Antinomianism, to Popery, to Annihilationism, to the Calvinistic theory of (1) Federal Headship of Adam.—*Catharin*, 370; *Bethel*, *Ward*, *Davenant*, *Hopkins*, *Schaff*, *Stuart*, 371. (2) Federal Headship of Christ, 372. It has led some Methodists to infer infant justification, as an offset, 373. It perplexes the believer. It leads, by different routes, to all these different opinions. Can such be a true interpretation? 374.

APPENDED NOTES.—2. SPIRITUAL DEATH, v. p. 325.

When Paul considers man's sinful state, he looks also at man's relation to Christ's remedial plans. Some look at the former apart from the latter; and then conjecture it to be a judicial punishment, 375. As this opinion does violence to the sense of right, it has been put into fair forms of speech, which are unwarranted and misleading in this case.—*Dr. Alexander*. Has spiritual death the marks of a judicial sentence? Would it promote the ends of government? 377. Illustration: Would an infinitely Holy Being inflict it? 378. The theory perplexes, 379. Leads men to oppose moral intuitions (1) by means of misinterpreted texts.—*Dick*, *Beecher*; (2) by giving them the name of carnal reason, 381. Some Methodists have advocated infant regeneration as a set-off. Why they favor this, 383. President Edwards' opposing theory.—*Lange*. His wrong views

of what is necessary to personal responsibility, 384. Man has not "natural ability to do that which is good." Motives do not destroy freedom of will, because they act only on voluntary attention, 385. The opinion that spiritual death is part of the judicial sentence excludes the rich meaning and joyous character of Paul's words, 386, etc. For right view, see Exposition.

APPENDED NOTES.—3. THE MINISTERIAL OFFICE HAS
NOT A PRIESTLY CHARACTER, v. p. 217.

The Christian Church built as nearly as possible on the plan of the Jewish.—*Wesley*, 387. Under the Jewish, the prophetic and priestly offices were distinct, so under the Christian dispensation too. Under the old dispensation there were many priests and many prophets. Under this dispensation there are many prophets, but only one Priest, the Lord Jesus Christ. As there are no human priests in the Christian Church, priestly rank cannot be necessary to administer Christian ordinances. And Christian ordinances cannot be priestly rites, 388. Any one called of God to preach, and recognized and ordained, may administer the sacraments, 389. The objection made by High-churchmen rebounds against themselves with fatal force, 390.

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INTRODUCTION.

God did not see fit to reveal to us the plan of salvation in the terms of systematic theology. Some think that He ought to have done this; not only so, that He ought to have drawn up for us "a summary of Gospel truths, contrived with such exquisite skill as to be well adapted for all—of every age and country." But He has not done so. He knew what the probable result would be. The compendium would of course be deeply venerated, and its very words stored up in the memory. But there would have been a careless and contented apathy about the rest of the Scriptures. It would be thought there was no need of laboriously searching these to ascertain whether they agreed with a compendium of doctrine that was given by inspiration. "There would have been . . . no call for that vigilant attention in the investigation of truth which is now requisite, when comparing one passage with another, and collecting instruction from the scattered, oblique, and incidental references to various doctrines in the existing Scriptures; and consequently none of the personal benefits that arise from this course." (*Cautions for the Times.*)

"The history of the early Christian Church does not present any fully received and accredited formulation of doctrine on this subject, such as exists, for example, in respect of the Trinity

and the Incarnation. This remarkable fact in the history of doctrine throws the inquirer more upon his own resources than if he were exploring in almost any other direction." (Rev. Rich. F. Littledale, D.D., in *Clerical Symposium*, p. 4.)

Many books have been written on this great topic : but at an important point they have failed to "distinguish things that differ ;" hence, as David Thomas says, "The book which could content at once the understanding and the heart remains to be written." Prof. Cave says : "There seems to lie before this age a reconstruction of the Doctrine of the Atonement." He thinks that it should be done on the line pointed out by Jonathan Edwards, namely, that it was not an equivalent penalty, but an equivalent for a penalty. (*Cler. Symp.*, p. 136.) We think investigation would be more successful if conducted on the line indicated by Limborch and other Arminians, that it was an equivalent for the suspension of incurred penalty ; rendering it satisfactory to divine Righteousness to propose a plan of salvation on grounds of grace, and on condition of repentance and faith. This view is very distinct from the idea that it was a contentment of divine Justice, by submitting to impreventable penalty.

Some think that the construction of a true theory is impossible. Hence they plead for implicit recognition of the atonement as a fact, but protest against all theories of the atonement whatsoever ; that is, against all definite views upon the subject. "But the present, above all other periods of human history, is intolerant of all vague, undetermined, and loosely held views." (*Dr. Hodge.*) True Christianity cannot be separated from "the truth as it is in Jesus." "Clear doctrinal statements are necessary to open profession of the faith, and to frank dealing with those whom we would win or warn." Some agree with

Bishop Butler, that God has left "somewhat in it unrevealed," but suppose that, for this reason, all conjectures about it must be "at least uncertain" (p. 87.) Some, having personally failed to explain it, assume that others must equally fail; that it is incapable of being explained. "This," says Rainey, "cannot mean, surely, that we are unable to reduce to complete and perfect theory the principles involved in the atonement," and "on which it avails." If so, "it follows that at this point we are barred out from insight into the ways of God, and from sympathy with them, for sympathy requires light." (Prof. Rainey, in *Cler. Symp.*, p. 94.) As "the work of Christ is intended to be the basis of our fellowship with God here and hereafter," it must have "significance for the understanding, heart, and conscience of man." (Prof. Rainey, in *Cler. Symp.*, p. 103.) "The Biblical writers do not appear to have regarded the atonement as surrounded with such utter darkness;" they "celebrate it in exulting and ready speech," and "in a manner suggestive, not of darkness, but of light." (Prof. Rainey, in *Cler. Symp.*, pp. 94, 95.)

"Our ignorance is partial, not total; and it is only total ignorance which precludes investigation." Fichte was wont to say "the thinking man cannot but philosophise; with at least equal truth it may be said that the thoughtful Christian cannot but theologise." (*Rev. Prof. Alfred Cave.*) Hence "some conception, however vague, of the relations between human sin and the death of Christ, and between the death of Christ and Divine forgiveness, will take form and substance in the mind of every man who is in the habit of reading the New Testament, and who believes that the teaching of Christ and His Apostles reveals the thoughts of God. The theologian proposes to investigate the

principles and grounds of that relation." (Dale, on *Atonement*, p. 14-19.)

This should be done by a fair induction from all the Scriptures teach upon the subject. But this task is not an easy one. An adequate understanding of this topic cannot be hastily acquired ; for "it is closely connected with right views of the moral attributes of God, of the nature of His moral government, of Law, of Sin and Penalty, of the Person of the God-man, and the Person and attributes of the Holy Spirit." (Hodge on *Atonement*, p. 13.) "Indeed, there is not an important truth but which is pre-supposed by it, included in it, or arises out of it ; or any part of practical religion but hangs upon it." (A. Fuller, *Atone.*, p. 45.)

The thoughtful reader will therefore expect to find that some portions of this subject cannot be adequately apprehended without wakeful and earnest attention. "As a knowledge of God is not palpable to the thoughtless who behold His works with indifference ; so neither is a knowledge of the gospel to be attained by men to whom it appears unworthy of regard." (*Bishop Huntingdon.*) "That man does not rightly estimate the value of the pure ore of Divine truth, who grudges the labor that is necessary to dig it out of the mine and separate it from rubbish ; and who, when he in any good measure succeeds, does not rejoice as one who findeth great spoil." (Dr. J. Brown, *Com. on 1 Pet.*, p. 558.) As Milton observes : "Truth indeed came into the world with her Divine Master, and was a perfect shape, most glorious to look on. But when He ascended, and His apostles after Him were laid asleep, there straight arose a wicked race of deceivers, who took the virgin Truth, and, as the Egyptian Typhon dealt with the good Osiris, hewed her lovely form

into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering limb by limb, still as they could find them. We have not yet found them all, Lords and Commons ; nor ever shall do till her Master's second coming. He shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection." (Milton's *Areop.*, 1644.) Yet, as so much has been done since Milton's day, the gatherer may now be more hopeful.

As the topic is a Biblical study, and as the Bible has had many students, differently trained, in different communions and in different ages ; some of them have more clearly apprehended one point, and some another point. It was resolved, therefore, to select those portions of their several interpretations which exhibited "clear thinking and clear speaking ;" and to separate these from parts that had a wrong tinge, or a misleading tendency. According to a favorite maxim of Cousin, plausible "error is always partial truth ;" consequently, "the most effective method of rectifying error is to separate the truth from the error with which it has become associated." (Rev. James McCosh, *Method of Divine Government*, p. 453.) With this view, numerous extracts, from probably one hundred and fifty distinguished writers, were selected and separated ; and then classified and marked as belonging to a certain department and section of the subject. A review of these headings aided in framing the proposed plan of treating the subject.

It now remained to add many thoughts suggested by these, and by a renewed examination of the inspired writings ; knowing that "no view of any subject of revelation can be correct,

if it does not allow the full and obvious meaning of every class of passages which treat upon that subject." (Wayland's *Sermons*, p. 145.)

The truths of Scripture are scattered promiscuously over its pages ; but "they are as capable of being systematically arranged, as are the diversified objects that are equally scattered over the animal, mineral, and vegetable worlds. And they can only be apprehended in their full force and majesty, when put, by systematic arrangement, in their natural relations and mutual dependence. (Rev. W. Reed, *Plymouthism*, p. 36.) In physical inquiry, the process of collecting facts is often attended with great difficulty and toil. It is altogether different with the facts of Christianity. They are all given us in the writings of the New Testament. To use the language of St. Paul, "The word is nigh thee, even in thy mouth, and in thy heart : that is, the word of faith, which we preach." (Rom. x. 8.)

"The theologian, like the astronomer, is nothing more than the interpreter, who observes the facts, and who teaches to others precisely what he has read in the Book, neither more nor less." (*Hodge*, p. 21.) He should make no attempt to change its thoughts. The whole range of revealed truth in all its future or all its possible developments, lay open like an illuminated scroll before the mind of the inspiring Spirit by whose aid the Bible was given. To assume that uninspired men have authority to modify or add to His teachings, is to claim a dangerous power, and to which no limits could be assigned.

We may, however, expect more clearly to interpret, and more systematically to present, what has been communicated by the inspired writers.

To present the true teaching of Scripture is the principal aim

of the Christian teacher, but it has not been forgotten that it is often advisable to expose wrong interpretations. "Error does not die. It must be killed ; and venerable error is hard to kill." When opposing wrong views, however, it has been judged best, with Mr. Wesley, to distinguish between those which are "compatible with love to Christ and a work of grace," and those which are not. It is a fact that some views which we deem very erroneous, are held by men who yet give evidence of being really saved by the grace of God. As they have obviously obtained salvation from God, and as clearly retain it, it is manifest that the points on which they differ from other children of God, are not universally essential to salvation ; but may be classed among what Mr. Wesley called "opinions as contra-distinguished from essential doctrines." (*Wesley's Journals*, May 16, 1765.) When this is the case, they should be allowed "a brother's share in the common faith, a brother's place in the household of faith, and a brother's claim to our love." Hooker said, "The more dreadful a thing it is to deny salvation by Christ alone, the more slow and fearful I am, except it be too manifest, to lay a thing so grievous to any man's charge." But, nevertheless, erroneous opinions are very dangerous. They tend to lead men eventually to reject essential points, and "make shipwreck of the faith."

It has been thought "necessary to repel that latitudinarian indifference to exact conception and careful statement of doctrine, which tends secretly, yet not less certainly, to destroy the truth ; and which in the present age is our chief source of danger." (*Dr. Hodge.*)

Were the inspired representation of Christ's propitiatory work rightly freed from the perplexing admixture of erroneous interpretations, and clearly, coherently, and impressively presented ;

it would, doubtless, appear worthy of all the glowing announcements of the prophets; worthy the grateful joy of all the Churches of Christ in the apostolic age, and of all the rapturous bliss of the hosts above in full assembly. Inspired by the theme, we too would more frequently sing:

“With calmly reverential joy,
O let us all our lives employ
In setting forth Thy love;
And raise in death our triumph higher,
And sing with all the heavenly choir
That endless song above.”—*Wesley*.

And “ministers of the gospel would be led with stronger faith, intenser earnestness, and still increasing success, to preach Christ and Him crucified.” (*Dr. Dale*.) The author has aimed to contribute something towards an object so exceedingly desirable. The result has been placed in the hands of the printer, under a solemn sense of the responsibility it involves, and yet with the humble hope and prayer that it may be useful to those who wish to understand “The whole counsel of God.”

THE ONE MEDIATOR.

CHAPTER I.

THE LORD JESUS CHRIST A MEDIATOR IN A PRIESTLY OFFICE.

THE Scriptures expressly state that the Lord Jesus Christ took the position of a "Mediator between God and man." (1 Tim. ii. 5.) They show just as clearly that the Mediator was solemnly appointed to the office of the priesthood. God said to Him: "Thou art a Priest forever after the order of Melchisedec." (Heb. vii. 17.) They state also that a priest is one who is authorized to "draw nigh to God to offer gifts and sacrifices for sin" (Heb. viii. 3); that Christ as a priest must have a sacrifice to offer; that His sacrifice was not an animal one, such as was offered by the typical law, it was "the offering of the body of Jesus once for all." Accordingly we are told that "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26); and that Christ "hath loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling

savour" (Eph. v. 2); that "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world" (1 John ii. 2), and that He is "set forth as such by God" the Father (Rom. iii. 25).

"It is clearly, therefore, the doctrine of the New Testament that Jesus Christ saves His people by acting for them the part of a Priest." (Dick's *Theol.*, Vol. II., p. 515.) It cannot be denied that "the sufferings and death of Christ are set forth in sacrificial terms by the New Testament writers." (Rev. John Randles.) And "it is manifest," says Rev. Richard Watson, "that those terms which, both among Jews and Gentiles, were in use to express the various processes and means of propitiation, were necessarily understood by their hearers in the sense which they had been accustomed for ages to attach to them." (Watson's *Dict.*, Art. *Expiation*.) The apostles knew that such words would be understood in this way by their Jewish readers, and accordingly, when selecting them, they must have intended to teach the sacrificial character of Christ's death.

Besides, it is manifest that the first "Christians, including the early converts from Judaism, who were familiar with the ceremonial sacrifices, regarded the death of Christ as a sacrifice for their sins." (Dr. Dale, *Atonement*, p. 269.) The Fathers also, "alike those who immediately followed the apostles, and those who flourished before and after the Council of Nice, A.D. 325, adhered to the sacrificial language of the Old Testament." (Schaff-Herzog.) "The Christian

Fathers," says Hagenbach, "generally adopted the theory that the death of Christ conformed to the idea of a sacrifice as set forth in the Old Testament." (Hagenbach's *Hist. of Doc.*, II., p. 355.) For instance, Clemens Romanus, the father of uninspired Christian literature, says: "Let us look steadfastly to the blood of Christ, and see how precious it is in God's sight; which being shed for our salvation, has brought the grace of repentance to all the world." (*Ep. Ad. Cor.*, c. iv. 5.) Origen saw that "the entrance of sin into the world made a propitiation necessary, and that there can be no propitiation without a sacrificial offering." (*Hom. 24 on Numbers.*)

It is true that together with this conviction as to the sacrificial character of Christ's priestly work, there prevailed from the time of Origen, A.D. 254, to that of Anselm, A.D. 1109, a strange view of His ransom-paying work,—“a belief that Christ offered a ransom on behalf of men to Satan as one who was supposed to have acquired over them the rights of conquest.” (Schaff-Herzog.) These persons grievously misinterpreted the idea of ransom; but, happily, they did not confound it with the associated idea of atoning sacrifice, which they rightly regarded as presented to God. Sacrifice and redemption are distinct illustrations, as we will in due time more fully show. We are now pointing out that the apostles' idea of Christ offering sacrifice to God, was not lost sight of at the period referred to. It has, indeed, been greatly obscured in some minds by erroneous theories respecting it. But

the correct views have again and again been brought out into prominence. Among others, Mr. Wesley apprehended aright the language of the Holy Scriptures and of the Christian Fathers. This is clearly seen in Sermon v. 9. He says: "By the sacrifice for sin made by the second Adam, as the representative of us all, God is so far reconciled to all the world that He hath given us a new covenant; the plain condition whereof being once fulfilled, there is no more condemnation for us, but we are justified freely by His grace, through the redemption which is in Christ Jesus." This comprehensive statement admirably presents some essential points, and suggests others. We shall, accordingly, follow out more fully this mode of presenting the subject at the proper place in the course of our remarks. It is now adduced to show that Methodist theology sets forth "the old, old story of Jesus and His love," namely, that He died as a propitiatory sacrifice for the sin of the world.

"Happily, Christian communions generally agree, in the first place, that Christ was, in some sense, a sacrifice for the sins of men; secondly, that the sense in which He was a sacrifice is the same as that in which the sin-offerings of the Old Testament were sacrifices." (Dr. Hodge, *Theol.* II., p. 498.) They also generally admit that the priests and sacrifices of the old dispensation were instituted with the special design of prefiguring the priesthood of Christ, and His peculiar work.

This fact being proved and admitted, it is advisable

that we look back at those typical sacrifices, and endeavor to acquire such a knowledge of them as will enable us rightly and adequately to understand the words which relate to them, and which the inspired writers of the New Testament borrowed and employed to describe the all-important sacrifice of Christ, the High Priest of our dispensation.



CHAPTER II.

THE TYPICAL SACRIFICES.

It is obvious that typical sacrifice, in one or other of its many forms, was the distinguishing feature of the Jewish worship. It will clearly appear as we proceed that the "entire ritual law, as it was given by God to Moses, rested (1) on the pre-supposition that man, as sinful and laden with guilt, was not capable of entering into immediate communication with the holy God;" who was present in the most holy place of the tabernacle, but in that place was separated from the people. (2) On the idea of mediation between man and God. This appeared in the appointment of a priest to draw nigh to God, on man's behalf, with sacrifice and incense. (3) On the appointment of ordinances of purification from ceremonial uncleanness. (See Ebrard's *Exordium to Hebrews*.)

But we must examine the matter at some length. The Jewish Highpriest was considered to be, in an eminent sense, the priest, the other priests being regarded as his assistants. Now, the Epistle to the Hebrews informs us that "every High-priest is ordained of God to offer gifts and sacrifices;" and for this purpose was appointed to draw nigh to God in the inner chamber of the sacred tabernacle. We must look at the furniture and contents of this tabernacle. An account of

these is given in Exodus xxv. 17-22: "And thou shalt make a mercy-seat of pure gold, . . . and make one cherub on the one end, and the other cherub on the other end. . . . And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings. . . . And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat." That mercy-seat, be it carefully observed, could be approached only by a mediating priest, and by him only when bringing the blood of a typical sacrifice for sin, and typical incense. This is clearly taught in the 16th chapter of Lev., vv. 2-16: "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering . . . and make an atonement for himself and for his house. . . . And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense, beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock and sprinkle it with

his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his fingers seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with it as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat." As the shechinah, the symbol of God's immediate presence, was there, it became evident "that the service terminated in God." (Hodge ii., p. 503.) The typical High-priest did not with the blood draw near to the people to produce a moral effect upon them. He, as already said, drew nigh to God in the most holy place of the sacred tabernacle to sprinkle the blood on the lid that covered the ark which contained a copy of God's law, and which covering was selected as God's throne to indicate that He too protected the law. That now blood-bearing lid was also covered by a cloud of incense to denote that the High-priest came to offer intercession as well as sacrifice. The obvious design of this typical institution was to teach that it is only through priestly sacrifice and intercession that a holy God could become a God of grace towards sinners.

Let us for a few moments pass without the sacred tabernacle. It is important that we should specially notice the point at which the priestly mediator began to take part in the typical service. "The priest," as Dr. Smeaton observes, "was for a time simply a spectator." Before he began his work the victim was provided and brought to an appointed place; and sinners,

or their representatives, laid their hands on the head of the animal. The laying on of hands was the symbol of prayer that the victim may be accepted for the offerer : " And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him." (Lev. i. 4, 5.) To indicate their faith in the ritual, they confessed over the victim the sins of the parties concerned. The sacrificial knife was now employed to put the victim to death on their behalf. Here we see an innocent lamb suffering for a guilty man. The lamb is not punished in the man's stead, because it does not suffer what the law threatened to inflict on the moral transgressor; but what is wholly different both in kind and in duration. Besides, there was no judicial examination, and no sentence pronounced on the sinner. The scene teaches us that the innocent may rightfully bear suffering on behalf of the guilty, but it does not teach that the innocent may be rightfully punished for the guilty. The object of this suffering was not to accomplish, but to avert the penalty. It was when the suffering was being inflicted on the typical lamb, that the typical priest stepped forward to take part in the service. He held a vessel to catch the blood that was flowing from the victim. Having obtained it he proceeded to sprinkle it on the appointed place or object.

When the High-priest went into the Holy of Holies, he did not take the dying lamb, he merely took the blood that was the token of its finished sacrificial sufferings; and this he sprinkled in the manner that was

prescribed. The symbol of sprinkling was used with two applications—heavenward, for the propitiation of divine displeasure; earthward, to denote the desired obtainment of favor for man.

Sometimes the ordinary priest took the blood and put it on the horns of the altar, and poured it out at the base, where praying ones went to pray. (Lev. xxv. 34.)

But on more important occasions, the High-priest, as already noticed, took the blood. When he did so, he entered into the most Holy place in the typical tabernacle or temple, sprinkled the blood on the top of the ark of the covenant near the Shechinah, the miraculous emblem of God's presence. (Ex. xix. 22; Num. xvi. 5; Ex. xlii. 63.)

He covered it also with a cloud of incense, as an emblem of priestly intercession. Propitiation was not effected by the mere suffering which the victim endured; with that suffering was connected subsequent priestly intercession. The High-priest carried typical incense as well as typical blood into the Holy of Holies.

And then the Shechinah, that was the miraculously formed and miraculously sustained emblem of the Divine Presence, shone forth upon the cherubim on the mercy-seat. The cherubim probably represented those for whom the animal typical sacrifices were slain, and were placed in the most holy place to indicate that those who brought such sacrifices in true repentance and faith, would obtain access into God's gracious presence.

John, in his vision of the heavenly sanctuary, saw the Lamb as it had been slain in the midst of the four beasts, or living cherubim ; and he heard these unite with the elders in singing the new song : " Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." (Rev. v. 6-9.)

Some have thought that, at the same moment, the cloudy pillar, which was above the Tabernacle as the outer emblem of God's presence, assumed a resplendent, instead of a dark appearance. At all events the people who were assembled without for prayer, knew, by inhaling the wide-spreading odour of the incense, that typical priestly intercession was being made for them.

From what has been said, we learn clearly this important fact, that a principal part of the priest's work was intercession with God ; and that a chief plea in that intercession was the suffering endured by another on the sinner's behalf.

The High-priest, after coming out from the Holy of Holies, blessed those for whom sacrifice and intercession had been made. He did not bless the people immediately after the sacrifice died ; he, as already remarked, first took the blood and the incense, and went to make intercession in the Holy of Holies. Hence the sacrifices, independently of the intercession, did not avail in any case. It was after the sacrifice was pleaded in intercession ; and after the people's prayer was presented (for " the people prayed without at the

time of incense," Luke i. 10), that the High-priest blessed the people, by offering for them an intercessory prayer ;—" The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee : The Lord lift up his countenance upon thee and give thee peace." (Numbers vi. 24-26.) So that this blessing was evidently procured, not by sacrifice merely, but by sacrifice and intercession, and by these for persons who at that hour were "praying without," either in the immediate vicinity of the temple, or at a distance. To offer sacrifice and to pray was the duty of the whole house of Israel. Assuming that they would do so, the High-priest was to make intercession with Jehovah for them ; and was reminded of this part of his duty by the fact that he bore the name of Jehovah on the front of his mitre, and the names of the twelve tribes of Israel on his breast-plate.

It is proper here to remember that, under the Jewish dispensation, ceremonial laws were enjoined, as well as moral commandments. Hence there were ceremonial transgressions as well as transgressions against the moral law, and, accordingly, there were ceremonial penalties as well as judicial penalties. The typical sacrifice and typical intercession were efficacious so far as to procure release from incurred ceremonial penalty. They availed to the "purifying of the flesh." (Heb. ix. 13.) They procured forgiveness for such offenders, and a restored right of access to ecclesiastical privileges.

But typical sacrifices did not release from the penalty

of the *moral* law. In such cases "it was not possible for the blood of bulls and goats to take away sin. (Heb. x. 10.) The inefficacy of the typical sacrifices, in reference to moral transgressions, was frequently and fully indicated by the fact that they were ordered to be repeated daily, weekly, monthly, by the ordinary priests, and yearly by the High-priest, when remembrance was again made of sin, of all past sin, and not merely of those committed since the last sacrifice was offered. The ordinary offerers of those sacrifices were not even admitted into the inner sanctuary. The High-priest was indeed admitted annually on the great day of atonement, but only after making atonement for himself. And then he had to retire without the veil to make another atonement for the sins of the people. He confessed over the newly appointed victim all the sins of the house of Israel, but he was not permitted to slay it in sacrifice. This interruption of his sacrificial work indicated, as it seems to us, that no priest worthy to make a true atonement for moral transgression had yet appeared. On this account though the victim was selected, and was by the figurative act of laying his hand on its head, laden with sin, it was not slain, but let go in the wilderness.

Let us take another step. The sprinkling of blood and the offering of incense in the Holy of Holies did not accomplish all that was needed. It was necessary in some cases to have the blood sprinkled on the people. The ritual act of sprinkling blood was performed not only on the covering of the law, it was sprinkled on

persons, at the special renewal of God's covenant with them at the time of Moses, though not afterwards, except to re-establish it when annulled by leprosy, or contact with the ceremonial impurity of death.

It was also necessary to have water mingled with sacrificial elements (the ashes of a heifer, &c.), which was called the water of purifying, sprinkled upon them, in order to free them from ceremonial impurity; and this typified the need of the divine agency of the Spirit to remove moral impurity, the impurity of sinful dispositions.

It thus appears that while types and ceremonies, as far as they were outward symbols, appealed to the outward senses, they had a spiritual meaning that appealed also to the understanding and the faith. Typical sacrifices had not in themselves power to propitiate, but they taught that sin, in order to be remitted, must first be atoned for, and that a true sacrifice would in due time be offered by a Great High-priest that "was to come," through whom the ungodly could be "justified from all things from which they could not be justified by the law of Moses." And associated rites typified the work of the divine Spirit as the great renewing agency. The law had "a shadow of good things to come, and not the very image of the things;" words which make "a beautiful allusion to the different states of a picture, the first faint sketch or outline being contrasted with the figure so filled up, and finished, as to offer an exact portraiture of the represented objects." (*Pictorial Bible*.) As the

full portrait is to the first faint sketch, so the sacrifice of the New Testament is to the sacrifices of the old dispensation. Christ, by one sacrificial offering and by His continued intercessions, fulfils what was typically predicted by the Jewish temple, Jewish priests, and Jewish sacrifices.

The pious Jews who composed the true Israel of God under the old dispensation did, in fact, regard the sacrifices as typical of a great sacrifice by One who was to come, and knew that the antitypical Lamb would be provided, not by man, but by God himself. While some of the Jewish priests were offering typical sacrifices in the Mosaic tabernacle, there were in the tabernacle of David other worshippers, who sang the prophetic words "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared me. Then said I, Lo, I come to do thy will, O God." (Compare Psalm xl. 6, 8, with Heb. x. 4, 10.) These words indicated God's intention to send a Great Antitypical High-priest, who would in due time take away the merely typical sacrifices, that he may establish the antitypical and true sacrifice. Hence David said: "In Thee, O Lord, do I put my trust:" (not in mere typical offerings and rites) "deliver me in thy righteousness. Bow down thine ear to me, deliver me speedily." (Psalm xxxi. 1, 2.) The Jews knew that God announced himself to Moses to be the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin. That He said by Isaiah, "I, even I, am He that blotteth out thy transgressions for my own sake, and will not remem-

ber thy sins." (Isa. xliii. 25.) Yet they expected that He could forgive only through a mediator offering sacrifice. Hence, they offered typical sacrifice; and the prayer of the "publican" was, "God be merciful to me a sinner;" or, literally, God be propitiated to me, the sinner, *ἰλάσθητί μοι τῆς ἁμαρτωλῆς*. And the prayer was presented in the Temple, where typical sacrifices had just been offered.

Those who knew the typical character of the Jewish sacrifices understood the old Gospel. Abel must have heard that Gospel, for "by faith he offered unto God a more excellent sacrifice than Cain did." (Heb. xi. 4.) It is expressly said that "the Gospel was preached before (beforehand) unto Abraham" (Ga. iii. 8); and that unto the Jews was the Gospel preached under that old dispensation. (Heb. iv. 2.) The Gospel of God is distinguished from every human plan of salvation by two essential characteristics: 1. It proposes to pardon sin for the sake of an atonement made, not by the sinner himself, but by another, divinely appointed to mediate on his behalf, whose coming was foretold by the typical rites; and, 2. It proposes to remove sinfulness of disposition not by a ceremony, not by any human agency, but by a Divine agency, by the renewing power of the Holy Ghost. For God said, under that dispensation, "The Lord thy God will circumcise thine heart to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. xxx. 6). "I will sprinkle clean water upon you and ye shall be clean." (Ezek. xxxvi. 25.)

We are now considering the first of these two characteristics, and pointing out that the Gospel preached beforehand unto the Jews, taught them that pardon could be obtained only through a propitiatory sacrifice offered to God by a mediating priest, and that God would provide a Lamb that would take away the sin of the world; so that when the priestly Messiah came and offered that Lamb, they might say with the poet:—

“O thou, whose offering on the tree
The legal offerings all foreshowed,
Borrowed their whole effect from Thee,
And drew their virtue from Thy blood.

“Vain in themselves their duties were,
Their services could never please
Till joined with thine, and made to share
The merits of Thy righteousness.

“Forward they cast a faithful look
On Thy approaching sacrifice;
And thence their pleasing savour took,
And rose accepted in the skies.”

—*Wesley's Hymns.*

From the moment that the first lamb was slain, as a type of the Lamb that God promised to provide, the Messiah was called “The Lamb slain from the foundation of the world.” The plan of salvation in the divine mind was perfect from the beginning; at first it was revealed only in germ, but afterwards passed through successive stages of development.

It is certain that this is the Christian interpretation of the Hebrew ritual; the idea which Christ found in it; the idea which inspired apostles developed. That idea must have been embodied in it by the Divine mind. There is no rational ground whatever for assuming that finite, uninspired minds, could have "originated and perfected a system worthy of being adopted by Christ, and then imitated on the grandest scale, having the wide earth as the place of sacrifice, the upper world as the Holy of Holies, and occupying Himself the place of interceding High-priest over the house of God." Nothing is more unreasonable than to suppose that all this is merely "a divine apotheosis of a Hebrew invention." (*T. Binney.*) The only credible view is, that the Hebrew ritual was the divine "manifestation of a gracious purpose, evolving itself in the course of ages, and finding its eventual fulfilment in Jesus Christ." (*Bruce, The End of Revelation.*)

The typical sacrifices may be classed under two great divisions: the sweet-savour offerings and those that were not of sweet savour. To the latter class belong the sin-offerings and trespass-offerings we have already considered, and which typified the propitiatory sacrifice that Christ has since made for the sins of the whole world. The other class, "the sweet-savour offerings, or a part of them, were burnt upon the altar or table of God, and were regarded as Jehovah's portion. These typified the pure heart and unsullied life which Christ offered unto God." (*E. M. Goulburn, D.D.*) These also represented "the sacrifices

of righteousness" which all Christians should offer, having for this purpose been made "priests unto God."

Some have failed to attain right views of the typical sacrifices, because they were misled when making inquiry. Some have entertained the opinion that the typical sacrifices were unimportant. They unwarrantably inferred this from what Samuel said to Saul: "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Samuel had reference to the particular sacrifices which "on two several occasions Saul offered in his own way, disregarding God's appointed way, and even His special command." "It does not appear that Saul offered or intended to offer, any sin-offerings at all." (*Dr. Dale.*) He seems to have offered only burnt-offerings. These were not suitable in his circumstances. "While the covenant which God made with Israel was kept unbroken on the part of the worshipper, he could approach by the burnt-offering. If the covenant relation *was* broken, access was restored and a reunion effected by means of the sin-offering—without which, indeed, there was no remission." (*Smeaton on Atonement*, p. 34.) God would not accept a burnt-offering instead of a sin-offering, but He would accept the latter when rightly offered. Nor would He accept peace-offerings instead of sin-offerings. The peace-offerings conveyed the idea of divine communion with His worshippers, and thus implied previous divine acceptance.

Objectors sometimes make reference to the words of David: "Thou desirest not sacrifice, else would I give it." But they should consider that "he had reference to the sin of murder, for which no typical sacrifice was appointed. It was not only a sin against God, but a capital crime against the civil law; and, as it was not designed that the ceremonial law should frustrate the ends of civil government, no sacrifice was appointed for murder. But sacrifices were appointed in other cases, and in those cases were well-pleasing to God." (*Cooke.*) He knew that the blood of bulls and goats could not take away sin against the moral law—that the Jewish sacrifices had not virtue in themselves. But as a prophet he knew also that Messiah would offer an antitypical sacrifice that would be acceptable to God. Hence he connected these two thoughts on another occasion when he foretold that the Messiah would say, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." This last statement referred, as is shown in the Epistle to the Hebrews, to the antitypical sacrifice of Christ. The latter would be an acceptable sacrifice. And Jewish sacrifices, when regarded as typical of this great sacrifice, were also acceptable. Sacrifices were actually offered by David himself. We are told (2 Sam. xxiv. 25) that "David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel." And he offered other sacrifices at the opening service of the tabernacle of David, though no sacrifices

were subsequently offered in connection with that tabernacle.

Others have thought lightly of Jewish sacrifices because they have misunderstood the words of Jeremiah. "For I spake not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commandeth I them, saying, obey my voice, and I will be your God and ye shall be my people," etc. (Jer. vii. 21-23.) In reply, it has been well remarked that "it would be wholly unwarranted to infer from this that God was then averse to sacrifice as a mode of worship;" for on the very day in which the Lord brought them out of Egypt, he commanded them to slay the paschal lamb. But at that time God seems to have required of them simply to commemorate that one paschal sacrifice by an annual paschal feast. But afterwards, to counteract some perverseness on the part of the Jews, God commanded typical sacrifices to be repeated daily, weekly, monthly, and annually on the great day of Atonement. This taught them very impressively the inefficacy of merely typical sacrifices and the consequent need of a better atonement. The typical system had its perils. There was always danger that type would usurp the place of anti-type, that atonement would be sought for in the sign rather than in the thing signified. When thus emptied of its great meaning, the whole sacrificial system of course miscarried. No wonder the Greek philosophy made such havoc of the Greek religion. "No wonder

the Hebrew prophets denounced their temple services to be an abomination, when the lamb of the priest had ceased to be suggestive of the Lamb of God." (*R. D. Hitchcock.*)

But when Christ our Passover was sacrificed for us, His atonement simply needed to be commemorated by the feast of the Lord's Supper. There was thenceforth to be no more sacrifice for sin.

It was accordingly said, "God taketh away the first"—the frequently offered typical sacrifices—that he might establish the second, the once offered sacrifice of Christ. This removal of the first has actually taken place throughout Christendom, though a most difficult thing, and, humanly speaking, a most unlikely event. "It is certain that Christianity, where it is established, has removed the ancient sacrificial ritual—a form of worship which commenced with the infancy of the human race, gave employment to thousands of a particular caste in the Mosaic tabernacle, in the temple of Solomon and Herod, and in the temples of classic Greece and imperial Rome. In other matters, nations and tribes have differed as widely as it is possible to con-

In this habit of sacrifice they have been as

And yet this common practice "is now unknown to the civilized world." (*a*)

(*a*) It is true that to the practice of sacrifice there was a great exception in the system of Buddhism. But, along with sacrifice, Buddhism rejects the notion that lay at the root of it; they deny that past sin presents any objective obstacle to man's reconciliation with God.

Though religious ceremonies have a special tendency to acquire and retain ascendancy over man, yet the most ancient and universal of all such observances have passed away from many nations. But, let it be carefully observed, the feelings implied by them have not passed away. Those who offered sacrifices manifested "a sense more or less real of personal shortcoming," and a "conviction that something over and above mere repentance was needed to expiate the consequences of guilt." Those who have retained and intensified these convictions, have yet set aside those sacrificial observances. Though the ancient sacrificial ritual has disappeared, the ancient sacrificial phraseology has not disappeared. We still speak of "victim," "propitiation," and "atonement." But these terms are grouped round a different centre—an objective historical fact, the death of Christ. And this is commemorated by the only rite that approximates the ancient ritual, namely, by the Lord's Supper. (Rev. G. F. McLearn, D.D., *Difficulties on the side of Unbelief*.)

The Jewish typical sacrifices have been terminated against the will of the Jews. I think it is Archbishop Whately who has observed, that God anticipated that many of them would be "unwilling to discontinue the types when antitypically fulfilled, hence He appointed that they should be offered only in the place which He should choose." He finally chose the temple in Jerusalem as the only legitimate place. When they would not acknowledge that these typical rites had been fulfilled and superseded, and when, therefore,

they would not cease to offer them, He, in His wise Providence, terminated them by banishing them from their city and country. In this and other ways He has providentially prevented the rebuilding of their temple. Jerusalem is now in the hands of a people who would make it death to a Jew to tread upon the site of the ancient temple. The peculiar religious service of the Jews were designedly made such that their observance could be providentially prevented against the will of the Jews. No other religious ceremonies have been framed so as to be terminated in that way. "He taketh away the first" (the typical rites) "that He may establish the second" (the anti-typical sacrifice offered by our Great High-priest).



CHAPTER III.

THE ANTITYPICAL HIGH-PRIEST.

THE Lord Jesus came into the world to take the work of making a true propitiatory sacrifice into His own hands. He knew the clearly indicated inefficacy of merely typical sacrifices and plainly expressed this in His address to the Father: "Sacrifice and offering thou wouldst not but a body hast thou prepared me." (Heb. x. 5-9.) Thus indicating that He knew that He was to be "the Lamb that God promised to provide, in order to take away the sin of the world." Hence, as Dr. Dale remarks, "Christ Himself looked forward to His death, as necessary to the accomplishment of His mission." A few days after the commencement of His ministry, He told Nicodemus that as "Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. (John iii. 14.) And from the time that Peter made his great confession ("thou art the Christ, the Son of the living God,") Jesus specially began "to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed and be raised again the third day." (Matt. xvi. 21.) When He was transfigured, Moses and Elias came from the heavenly world to witness this inauguration into His kingdom, and to speak with Him "of the decease which he

should accomplish at Jerusalem," when dying for His rebellious subjects. (Luke ix. 31.) When He described himself as the Good Shepherd, He repeated no less than three times in the course of a very few sentences, that He was to lay down His life for the sheep. The Lord Jesus Himself spake frequently of His death (Matt. xx. 17-19; xxvi. 2; Mark xiv. 8), but only occasionally of the special purpose of His death, because His hearers were not then prepared to listen to that topic more fully. As they could not bear them now, He had to keep back many things which He wished to say. As they were not willing to admit that He was to die, it would have been useless to give elaborate explanations of the purpose of His death, we should not therefore expect to find such explanations in His personal teachings, but, merely statements which show that He Himself thought of His death as "an expiation." For instance, He proclaimed that His death was necessary to man's salvation from sin, and that He came to offer that necessary sacrifice (John iii. 16, 17); that faith was to be the instrument of salvation (John vi. 28, 29); that whosoever believeth shall be saved, but that if they refused to believe, the wrath of God was still abiding on them. He expressly indicated some of these truths by the fact that on the night before His passion, He instituted the sacred supper which was to be celebrated by His disciples to the end of time, for the purpose of commemorating that His blood was "shed for the remission of sins." He said, "This is My blood of the covenant, which

is shed for many unto the remission of sins." (Matt. xxvi. 28). "Thus He most distinctly connects His death with the ancient sacrifices, and declares that through it the remission of sins is attained, which through them was sought." (*Rev. John Robson.*)

The special object of His coming into the world was "to supply the facts out of which the evangelical doctrines are deduced, and which must philosophically precede them. For what is the doctrinal part of the Gospel but the exposition of these facts? their transplantation out of the historical or external world into the intellectual or spiritual." (*Harris.*) "The Lord Jesus did not translate all that He was and all that He did into words. He left some of this work for His apostles, in order that what appears in the Gospels as history might appear in the Epistles as doctrine. When His death occurred all the four evangelists gave an elaborate account of it." (*Dr. Dale, Atonement, p. 52, 54.*) It was proclaimed to be an extraordinary event by "the obscuration of the sun at mid-day without any natural cause; by the earthquake which clove asunder the rocks, and laid open the graves; and by the rending of the veil of the temple from top to bottom. He had not been three full days in the grave when He was restored to life by the power of God; and after an interval of a few weeks He ascended to heaven in the presence of His disciples. Ten days after He poured out the Holy Ghost to give His apostles ability to understand, and courage to publish to men of every nation, in their respective languages, the

wonders of His death and resurrection." (Dick's *Theology*, Vol. ii., p. 56, 57.) He opened the understanding of His apostles that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day;" or, as in the New Translation, "Thus it is written that the Christ should suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations." (Luke xxiv. 45, 47.) The apostles, wherever they went, preached that "He died for our sins, according to the Scriptures." (1 Cor. xv. 3.)

"In Heb. vii. 27, notice is taken of three particulars which distinguish the sacrifice offered by Christ from the sacrifices offered by the Jewish High-priests: 1st, He offered no sacrifice for Himself, but only for the people; 2nd, He did not offer that sacrifice annually, but once for all; and, 3rd, the sacrifice which He offered for the people was not of calves and goats, but of Himself." (*Macknight*.) The typical priests could make no end of their work, for besides the two great public sacrifices at morning and evening, any man might bring his sin-offering or trespass-offering at any hour to the temple, and there present it to a priest waiting to receive the blood and to sprinkle it. Then there were additional sacrifices, weekly, monthly, and annually on the great day of Atonement. And all this went on year after year for thousands of years. But the Lord Jesus came as Mediating Priest to "offer

one sacrifice" for sin, and one only; for by that one sacrificial work sin would be effectually atoned for. "But this man" (priest), "after He had offered one sacrifice for sins for ever" (Knapp's punctuation, adopted by the New Revision), "sat down on the right hand of God, from thenceforth expecting till His enemies be made His footstool." (Heb. x. 12, 13.) "We have here," says D. Thomas, "(1) the great fact in His past life. He offered one sacrifice for sins. The sacrifice was unrepeatable—one sacrifice for sins forever. (2) His present position of rest and of honour, sitting at the right hand of God, crowned with glory instead of thorns. (3) His future prospects—expecting till His enemies be made His footstool. His system of instrumentality is put in operation, He awaits its conquests."

"Divine power attended the simple preaching of the Gospel," and this gave "most signal proofs that the atonement had been accepted, and is ever valid, for it brings God's present power upon the scene." (Smeaton, *Atonement*, p. 188.) Accordingly "many thousands (many myriads, *i.e.*, tens of thousands) of the Jews recognized and believed in the antitypical priesthood and sacrifice of Christ. Many Gentiles also believed that Christ offered a sacrifice of atonement not merely for Jews, but also for the sins of the whole world;" that "whole world" of which the apostle saith in the same epistle that it "lieth in wickedness" (ch. v. 19), "and therefore for the whole community

of mankind, comprehending good and bad, believers and unbelievers." (*Dr. Isaac Barrow.*)

"Our sacrifice is one,
One Priest before the throne,
The slain, the risen Son,
Redeemer, Lord, alone."

One of the first disciples that followed Christ on earth followed him on the testimony of His forerunner. "Behold the Lamb of God which taketh away the sin of the world." The apostle Peter called Him the Lamb without blemish and without spot by whose precious blood we are redeemed. (1 Peter i. 18, 19.) And the apostle John heard through the unveiled heavens, the new song of the redeemed: "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation," and he heard thousands of thousands of angels prolonging the cry: "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength and honor and glory and blessing." And still the rapture spread: "And every creature which is in heaven and on earth and under the earth, and such as are in the sea and all that are in them," caught up the exulting strain, "saying, 'Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'" (Rev. v. 9, 10. *Dr. Dale Atone.* p. 439.) May we too be enabled to understand and disposed to meditate till we feel "the same fervent and grateful enthusiasm" and take up on earth

the joyous song of the united hosts of the redeemed in heaven.

The rationale of the atonement viewed as a priestly sacrifice "concerned God rather than man." (*Crawford.*) It was His to decide what a propitiatory sacrifice should be. The Son of God who undertook to offer that sacrifice knew all that was requisite to make it sufficient. So that here all that is indispensably necessary for us to do is to show, as we have done, that Christ "did in fact offer what He deemed to be a perfect and sufficient sacrifice, and that God the Father did in fact accept the offered sacrifice." The Scriptures plainly declare these two things to be facts, and their testimony is sufficient ground for believing those facts. "We must accept the fact that by His death He atoned for the sins of men, although we may be unable to construct a theory of the Atonement. (Dr. Dale, *Atone.* p. 267.) "The power of the great sacrifice for the sins of the world lies in itself, and not in our explanation of it." (Dr. Dale, 436.) "To leave us without testimony as to the fact would, indeed, be a perplexing and fearful event. But He might have left us without the means of attaining the philosophy of the fact, and yet not weaken His declaration that it is a fact." The ground of faith is this: God has said it, and God is true. "He that hath received his testimony hath set his seal to this, that God is true." (John iii. 33.—Revised Testament.) Faith pre-supposes and refers to testimony; and the ground of faith in testimony is the character of the author of the testi-

mony. The testimony of a divine author, before whom there is no mystery, is as credible when he affirms things that are mysterious to persons of imperfect knowledge, as when he affirms things that are plainly analagous to what they learned from other sources. It is not the theory but the fact that is the object of saving faith. "It is expedient," says Rev. R. Hall, "to distinguish between the fact and the doctrine of the atonement. The aspect of the atonement of Christ, considered as a transaction, is towards God; considered as a doctrine, towards man." The fact operated as the grand consideration which enabled God to offer pardon to penitent believers. The doctrine of the atonement is that which chiefly draws men to come for pardon in penitence and faith.



CHAPTER IV.

THE GREAT ANTITYPICAL HIGH-PRIEST WAS A MEDIATOR
BETWEEN GOD AND MAN.

To understand the true theory of Christ's priestly work, we must pay attention to the fact that it was performed while He was acting as Mediator between God and man. The scene on that great occasion was wondrous beyond description.

There were three parties concerned. On the one hand, we see the human family possessed of godlike intelligence and emotions, endowed everlastingly with consciousness and will, capable of great happiness or misery, having a few fleeting years on earth in which to determine the character which shall go with them into an eternity where, if holy, they will be holy still, and if filthy, filthy still. On the occasion before us they had fallen from their first estate, and now appeared with hearts and minds alienated from God, in rebellion against His rightful authority, and in disobedience to His holy, just, and good law. All their hopes are darkly eclipsed, but they have not yet been dealt with according to their ways.

On the other hand we see the Lord Jehovah in His relations to men ; having a character divinely perfect in love, holiness, and righteousness ; and exercising moral government over them, with all benevolence towards the obedient, and with justice towards the

disobedient. On this occasion He occupies still the throne of divine government. He appears as the all-powerful and faithful guardian of His divine right to govern, and of the law which had been proclaimed to man by the sacred Trinity, and which must not be rendered inefficient by any opposition of man, or any interposition on man's behalf. God on this occasion felt warm displeasure against the transgressors, but had not yet proceeded to His judgment-seat. This scene, therefore, does not exhibit judicial proceedings at the bar of divine justice. Had He already ascended this great tribunal, no Mediator would have appeared between the Judge, and the criminals. But at the first opening of the scene now before us there was no mercy-seat between the throne and the judgment-seat. At this first meeting men are "yet enemies," and God is still on the throne of government, maintaining the rightful authority of divine moral government, and guarding the high and eternal interests of the moral universe.

But lo ! He is announcing a new plan by which to secure these all-important ends. He confers with His beloved Son, and shows that "His thoughts were not as our thoughts, nor His ways as our ways." Behold ! a Father proposes to deliver up an innocent and infinitely beloved Son, to be sacrificed for the redemption of His enemies ; and on the other hand, a Son who loved His Father as much as He could be loved by Him, proposes to lay down His life for the declared enemies of Him whom He so transcendently loved, and of Himself too ; this is such a transaction as we

can find nothing analagous to it in all the dealings of man." (*Bishop South.*)

As the human race had risen up in rebellion against the authority and laws of God, and had thus acquired notoriety throughout the moral universe, so there now appears as Mediator the "Wonderful" One of the universe. "He combined in a most real, though mysterious way, the double character of a unique divine sonship, and a unique sinless manhood, in one harmonious personality; and, by this very constitution of His person, was qualified to mediate between God and man." (*P. Schaff.*) He undertakes to honour fully the rightful Majesty of the Divine Father, and the justness of His claims on men. He concedes that on man's part there is inexcusable disobedience and perverse variance, and yet He recognizes the dignity which still belongs to man as a finite free agent, and He undertakes to confer with him as such. He sees that man is depraved, but not so corrupt as to be irrecoverable. There remains a possibility of recovery to holiness, to duty, and to happiness; and it is exceedingly desirable to give reality to that possibility, in view of man's immortality, and great and growing capability and receptiveness. He comes, therefore, to offer considerations which would make it consistent with the character of God, and with the ends of righteous government, to make room for a mercy-seat between the royal throne and the judgment tribunal, and to introduce accordingly an entire change of dispensation.

Hosts of angels doubtless were present on an occasion so unspeakably important. The Mediator espec-

ally was then "seen of angels." (1 Tim. iii. 16.) They looked with deepest interest at this new manifestation in the Divine procedure. They were subjects of a moral government similar to that under which man was placed in Paradise. They had seen God's great goodness and wisdom in dealing with themselves as the grateful and obedient angels. They had seen His warm and powerful displeasure against their fellows who became the unthankful and evil angels; and they had observed how God verified His determination to execute His threatenings, when no Mediator intervened. But now a wonderful Mediator presents Himself. Can even His extraordinary intervention arrest the impending punishment? Can He open the way for mercy to be shown to transgressors without emboldening them to disobey law again, and to despise authority, without encouraging others also to do likewise, and thus make void the law and defeat every purpose of divine moral government? These interested spectators indicated by their presence that the work of Redemption must not be considered in reference to man alone, but "with reference to the whole rational family of God." Man indeed was the sole object of redemption, but the intention was that other worlds, too, might get a fuller knowledge of the character and perfection and dealings of God than could be otherwise attained.

The glance that we have just taken could not possibly give us an adequate apprehension of this everlastingly important scene. We must review it, taking time to make a fuller examination of its several parts.

CHAPTER V.

THE CHARACTER IN WHICH GOD REQUIRED THE
ATONEMENT.

WE shall commence our review by reverentially contemplating God as He appeared at the opening of the scene before us. He appeared as a Personal God and as a Supreme Governor of His creatures intent on upholding the divine supremacy and the principles and ends of moral government. The entire system of doctrinal truths revealed in the scriptures may be distinguished into two classes, viz.: (1) truths contained in the principles of divine moral government; and (2) truths revealed in the remedial dispensation of the gospel. The latter were added to the former after the intrusion of sin, and presuppose a knowledge of the former; and this knowledge will guide us into the right sense of the words which describe the latter. We therefore commence our review by contemplating the Divine Father in his governmental relation to man. "It is by placing together the character of God and the character of man, as it were, in juxtaposition, the one over against the other, that we can best understand both. This relation of God and man, the one towards the other, is the department of Divine and human knowledge, in which, in our humble opinion,

this generation has most need to be instructed." (Rev. James McCosh, *Method of Divine Government*, p. 26.)

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. ii. 3.) They were made by a Personal God, distinct from and above nature, which is "an order of things constituted by the Supreme, and subject to laws which are the expression of His will." (Lamarck, the great Botanist and Geologist.)

Every creature is as dependent upon Providence for the continuance of its existence, as for the commencement of its existence. "He upholdeth all things by the word of His power." (Heb. i. 3.) What a God of infinite wisdom has made is not unworthy of His guardian care, no matter how insignificant it may seem to us.

"From the acts of creation and providence arose God's absolute right of dominion over all creatures." "He doeth according to His will in the army of heaven and among the inhabitants of the earth." (Dan. iv. 35.)

After God had made the lower orders of living creatures, He formed man. "His peculiar gift of speech, his intelligence by which he rules the animate and inanimate forces of the world, his capacity for religion and communion with God, show that the distance between him and the most approximate brute is immeasurably wider than between the brute and the smallest grain of dust." (*Forever*, p. 406.) God made man's body, not out of some previous living creature,

but out of the dust of the ground ; and God transfused into man "a living—that is, a self-subsisting soul ; a soul having its life in itself. And man became a living soul. He did not merely possess it—he became it. It was his proper being, his truest self, the man in man." (*Coleridge.*) He was intended to have fellowship with God, and to co-operate in the accomplishment of His benevolent designs. Hence he was made in the image of God. God is a spirit ; so is the soul of man. God is holy, just, and good ; man was made in this moral image of God. God is a free being ; God made man like Himself, capable of self-determination and self-action, of choosing ends and means, of originating action for the attainment of these ends. "For thinking, feeling, willing, and acting in God, are, in all that is essential, analogous to what those terms signify in us." (*Hodge, Theol. i. p. 424, 425.*) Hence God can sustain personal relations to man. Those philosophers greatly err who make God to be "power without personality, and essence without feeling" (*Vinet*), "which the holy cannot love, and the wicked need not fear." (*Morell, in Method of Divine Gover. p. 456.*)

God loved man, and manifested His love by His bountiful gifts. "The earth hath he given to the children of men" (*Ps. cxv. 16*) ; "and he subjected the brute creation to their use and benefit." (*Gen. ix. 2, 3.*) Hence men were made stewards of the great Creator, and sole proprietor of all ; "Moreover, it is required of stewards that a man be found faithful." (*1 Cor. iv. 2.*) Upon this foundation of divine good-

ness was based human responsibility to obey divine law, both in its demands and prohibitions. Hence "the divine character includes not only the Fatherhood, but the Governorship and the Judgeship." (Rev. T. W. Olver, D.D., in *Cler. Symposium*, p. 55.)

"Our first parents had a nature perfect in its capabilities and adaptation; but still needing divine revelation respecting the will and purposes of God. And revelation was given in a way suited to their intelligence." (*J. Robson, D.D.*) It showed them that their relation to God was one of dependence, intelligent obedience, confidence in divine goodness, and observance of divine institutions, such as the Sabbath and matrimony." (*Redford.*) The special manner in which their attention was called to "the tree of life in the midst of the garden," taught the possibility of attaining eternal life by continuance in well-doing. And the reference to the tree of knowledge of good and evil indicated the possibility of a fall into sin and death.

They were placed under divine moral government. Hence we must examine the principles of such government; because they were recognized and honored by the Mediator between God and man, and that so fully, that without attention to them we cannot apprehend clearly either the nature or results of His mediation.

We must examine the character of God as He Himself has represented it, not as men have modified it to suit their purposes. God's moral perfections are a law to Himself. But His legislative will framed a law for man, enjoining what He could recognize as right and

good, as properly adjusted to the fitness of things, and to the varying capacities of moral creatures, and rightly adapted to promote the highest interests of the moral universe. Material things do not possess the power to revolt from God, because they are not connected with God by intellect, affections, and will. But man is thus connected, and therefore does possess this power. He is not under a necessitating force, but under a moral law, which commands obedience indeed with absolute authoritativeness; but, at the same time, requires that obedience to be the manifestation of the freedom of the will. If man were not free, God would not be a moral Governor. "If man's will is as fixed as the physical machinery of the universe, then all is machinery and not government, and God is a machinist and not a ruler." (Whedon, *What is Arminianism?* p. 10.) Then, too, there would be no providential direction; no wise, holy, just, and continual guidance of all things; in contradistinction from a predetermination of all things once for all. If man has no freedom of choice, there is no room for self-discipline, no foundation for moral responsibility, no accountableness to moral government—parental, civil, or Divine. But that man is a free agent is proved by the universal consciousness of man, and the universal conviction of personal responsibility. The denial of this is opposed to the judgment of all governments which make laws to punish crime. These all assume that, in order to true responsibility, there must be in the agent a free will. "In a true responsible free

will, the freedom must consist in the power, even in the same circumstances and under the same motives, of choosing either way." (*Whedon*.) This possibility of choosing evil instead of good was fitted to make men humble, watchful, and prayerful; and ought to have had that result.

There was a time when there was no sin in the world. God could have prevented its entrance by resolving not to create moral free agents. To decide against creating such agents, however, would have prevented not merely the possibility of sin, but the possibility of finite holiness, and happiness, and honor, and glory everlasting. To omit the work of creation would, therefore, prevent a multitude without number from enjoying these glorious blessings eternally. To decide that a free moral agent shall be created, and placed in probation, is to render it possible for such creatures to introduce sin. But possibility need not have become actuality; since God resolved to do, and did do all that could be wisely done to prevent it. As the freedom of a finite agent implies the possibility of evil; so the possibility of evil led the Creator to guard against its occurrence by expressing His will in the form of a general rule, and in the language of command. And He made this law binding, whether the creature assents or not.

To man was given a sense of responsibility for the use of his wonderful power of self-agency. He was also placed within view of motives. He was made capable of pleasure and pain, and consequently of hope

and fear. And God presented before him motives in favor of obedience much greater than those which could be even imagined against it. And He threatened to connect transgression with consequences that would make it utterly and everlastingly ruinous to commit it. In these circumstances, "the free-will of spontaneous preference should have become the goodwill of preferring virtue to vice;" and should not have become the evil will of preferring vice to virtue. (Faber, *Doctrine of Election*.)

But motives are not felt when not attended to; man, being free, finds it possible to neglect to give due attention to right motives; and, on the other hand, to yield attention to a tempter's efforts to give evil the appearance of good, and may be thus induced to cherish wrong desires and to perform wrong acts. It is true that "desires will spontaneously arise in the mind, in view of appropriate objects, and at that point do not wait for the bidding of the will." (*Edwards*.) But they had to wait for the bidding of the will before they could begin or continue to view those objects. We must in such cases contemplate in order to feel, and contemplation depends on voluntary attention. He who has the power to contemplate is not necessarily compelled to contemplate, or to have feelings without contemplation. Hence feeling is dependent on man's voluntary attention, as well as in God's impartation of the power to feel. Consequently desires and emotions, when from a right principle and a right exercise of attention, are virtuous and commendable.

So desire, when awakened by a wrong act of voluntary attention, is a wrong feeling. In short, right powers and pre-dispositions were imparted by Divine creative power, but God's method of governing does not and could not necessitate a man to exercise them aright. He could not secure holiness otherwise than by appealing to the conviction of responsibility, and using the influences of motives, and, among these, rewards and punishments.

The case then stands thus: It seemed good to an infinitely wise God to create finite free agents; what it seemed good to Him to do, it was right to do. The creation of the power of finite free agency made it merely possible for those creatures to originate moral evil. The actual origination of it would be man's own wilful act. God judged that it would be unwise to force man's will. He hates sin in man more than anything which man doeth; but that is no reason why He Himself should do wrong to prevent man from going wrong. He did all that could wisely be done to prevent it. He would not resort to plans that were not wise, simply because they were within the compass of His almighty power. What could not have been wisely prevented, cannot, properly speaking, be said to have been permitted.

Law having been given, man must take the position either of obedience or disobedience to the legislative will and authority of God. Unhappily, man chose the path of disobedience and committed sin,—inexcusably, foolishly, and with most injurious consequences, both natural and judicial.

One natural consequence was a sad change to a depraved state of heart, which is prone to evil and averse to good, and is transmissible from father to son. Mysterious as the transmission is, "Man," says Pascal, "is more incomprehensible without this mystery, than this mystery is incomprehensible to man." The result is manifest to all. "It is clear," says Aristotle, in his *Nicomachian Ethics*, "that not one of the moral virtues springs up in us by nature." "Virtue is neither natural nor acquired by study," says Plato. "We all have sinned," says Seneca; "some more, others less." In regard to the originating cause of this confessed depravity, the ancient philosophers were greatly at fault. Assuming a better original state of men, they explained his present character by supposing a gradual degeneracy; the golden age being followed by the ages of silver, of brass, and of iron. "They had no notion," says Coleridge, "of a fall of man." But Revelation "sets in a clear light the original rectitude of man, reveals the tempter, and reports the fall." (*R. D. Hitchcock.*)

It will be requisite to look much more fully at the origin of this sinful disposition, and then to indicate how, notwithstanding this man is still a fit subject of moral government. Paul teaches us that "by one man sin entered into the world." (Rom. v. 12.) His meaning is, "It was by one man that sinful disposition entered into all men." "As the best physicians turn their whole attention to find out the root of maladies, and reach the very source of

the evil, so it is that Paul acts." (*Godet.*) He points also to the extent of the ruin that was to be repaired. "By one man sin entered into the world," not into the Jewish race merely, but into the whole human race. Not by one man as created, but by one man as sinning; not by any defect in the constitution of his nature, but by the inexcusable violation of his obligations. "By one man,"—observe, Paul does not say "by one woman." He therefore does not mean to speak about the first act of sin that was committed by human beings. Had he meant this he would have said by one woman. Paul knew the historic facts in this case. He said to Timothy, "Adam was not deceived, but the woman, being deceived, was in the transgression." (1 Tim. ii. 14.) He does not say "by one fallen angel;" he therefore does not intend to speak about the first act of transgression that was committed in other parts of the universe. What he does say is that "by one *man* sin entered into the world." This is true in the following sense, and only in this sense. By one man, as the father of the human world, sin, meaning sinfulness of disposition, passed into all his offspring. "*Ἀμαρτία*," says Cremer, "would seem to denote primarily not sin considered as an *action*, but sin considered as the *quality* of action, that is, sin generically. It sometimes signifies sin as a principle, manifesting itself in the activity of the subject. 'Sin that dwelleth in me.' (Cremer's *Lexicon*.) It is here personified, and represented as entering. Adam, by consenting to commit a sinful

act, became sinful in disposition ; and he transmitted this sinfulness of disposition to all his posterity ; "just as in some analagous manner the disease of a germ and root will affect the tree and branches proceeding from it." Able writers admit that "The world here means the world of human beings, collective humanity." (Stewart, Meyer, Ellicott.)

"Without just and distinct views respecting the article of original sin, it is impossible to understand aright any one of the peculiar doctrines of Christianity." (Coleridge's *Aids to Reflection*.) Without right ideas of the nature of the disease, we cannot form right opinions as to the nature of the remedy. Let us, therefore, look at the former carefully. Adam's voluntary act of transgression had an immediate effect on his own disposition. It instantly produced a predisposition to continue in sin, to set his own will above that of God's, and to care not whether God is pleased or displeased with this course of wrong doing. In man's heart, when fallen, there remained not "any good thing towards the Lord God ;" no adoring, obedient love to God, no just appreciation of His character, no confidence in Him, no pleasure in the principles of His government, no proper regard for His will, no true desire to honor Him, no desire to please Him, no desire to pray to Him, no germ that may be expanded into these. Adam, as the parent of the human family, transmitted this sinful disposition to his offspring, so that their heart by nature is not right towards God. The natural heart has no religion,

nothing which can grow up into religion, nothing which can be a substitute for it. The natural man may, indeed, be trained to regard his fellow-beings with justice and sympathy, to manifest filial affection, conjugal fidelity, strict integrity, large benevolence, and great self-control; and to make great sacrifices, and endure exposure to great dangers, from love to man, and sympathy with human misery. The unrenewed man admits of such moral culture as well as of intellectual culture. But even those who have been trained to regard their fellow-beings, do not by mere moral training come to feel right regard for God. They still feel alienation towards Him. Perhaps it may be said that God is the only being to whom they show cold neglect. They mark out God as the only one to be treated with indifference. They are thus more insulting to God, than those are who, with common indifference, neither "fear God nor regard man." This want of love to God is a general feature which pertains to all, and discovers that all men, in their natural state, belong to one fallen family. Since we know that love to God is the fulfilling of the law, it is easy to see that want of love to God is the transgression of the law. As love to God is the principle of true religion, so the principle of depravity is a want of love to God that is ever ready to disobey Him for the sake of any forbidden pleasure. Sinfulness does not consist in the capacity to feel pleasure in a forbidden thing, but in disobeying God for the sake of such pleasure; and it may sometimes be so indifferent to God's thoughts about it as to enjoy that pleasure.

This hereditary disposition has led men to personal transgression, and so frequently and fully, that in a few generations the wickedness of man was "great in the earth, and every imagination of the thoughts of his heart, were only evil continually." This wickedness proceeded from the heart. The testimony of God is "The heart is deceitful above all things, and desperately wicked." Ages afterwards its state was equally sinful; for, said the Son of God, "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." These, as one has remarked, were "foul streams from a fouler spring; corrupt fruit from a bad tree." This state of things is confirmed by the testimony of heathen philosophers. It is attested also by our own observation, and our own consciousness or memory. There is no mere human being who has lived long enough, to act according to his choice and will, that has not acted sinfully. It is not enough to say that men commit particular acts of transgression impulsively and thoughtlessly: "They choose wrong ends of life; and this choice is deliberate, and persistent and regulates their leading plans and actions." We find none of Adam's descendants who naturally desire to please God. All are earthly-minded. "Men love to think, but not about God. They love conversation, but not about God. They love activity, but not in the service of God." (*A. Fuller.*) They do not admiringly, adoringly, obediently, love the holy and true God.

They feel no admiration for God till they have changed, and fashioned Him after the imagination of their own hearts. They may be glad of the bounties of Providence, as animals are ; but they do not feel gratitude, and render heartfelt thanks for them, as rational beings ought to do, and good beings gladly do. They love the gifts without loving the Giver.

“We cannot go back on the track of memory, to a point when we were conscious of the first entrance of sin. The earliest sinful act which presents itself to our consciousness, does not appear, as the incoming of an altogether new element into the youthful life ; but rather as the development and manifestation of a hidden agency, the awakening of a power slumbering in the deep. Sin does not then, for the first time, exist in us ; but only steps forth into light. However important the epoch of awakening moral consciousness may be, it has a past behind it, which is not without co-determining influence upon the conduct of the child in that crisis.” (Mr. Robies’ Summary of J. Muller’s Views, *Bibliotheca Sacra*, for May, 1849. B. p. 469.)

As all have sinned from the commencement of moral agency, and deliberately formed wrong ends of life, there must be in man some adequate cause before action, of a course of action so universal ; so contrary to right relations towards the will and government of God ; and so opposed to their own highest interests. This universal conduct finds its cause in hereditary disposition.

Some call this disposition a corrupt nature. But the

term nature, in consequence of its various senses, has become misleading when applied to this topic. The word nature often means that original constitution of things which is given by the Creator for the purpose of invariably producing certain effects. The author of such a natural constitution would be responsible for the results; and the evil results of such a constitution would prove that the Creator was not a good being; "because the nature of a contrivance is proof of the character and intention of the author." (*Miss Beecher*.) Man has not a corrupt nature in this sense of the word. But, say some, erroneously as we shall find, "A thing can be wrong in only two conceivable ways; one is by its nature or original construction; and the other is by its action." (*Miss Beecher*) This statement, however, is based on an imperfect enumeration of what is in man. Man has predispositions which cannot be resolved into essential attributes, or subordinate acts. "An artist, for instance, has not only essential attributes, but abiding tendencies to use them with an ease and rapidity impossible to common men. This tendency was formed by a repetition of his own acts; and therefore is not an essential attribute, for man could not add to the number of his essential attributes. This tendency is not an act; for the man has his skill when it is not exercised and when he is asleep. It is not nothing; for he can go through the peculiar business of his art more skilfully than others can possibly do." It is manifest, then, that besides powers adapted to certain acts, there are also dispositions or abiding

But the

tendencies to produce acts. Man in his natural state has such predispositions, and these are prone to evil actions. These predispositions are rather a disease than a nature. As the substance of the body is not itself disease, but is perverted and disordered in its action by disease, so the substance of the soul is not itself sin, but is perverted and disordered by predisposition to sin.

Man's predispositions do not manifest themselves directly to man's consciousness, but they discover their presence by the active exercises to which they incline him. That this may be so can be seen by looking at predispositions of another class, namely, those which man can now form in himself, by repetition of acts of the same kind. For instance, "an artist has acquired a habit which is usually denominated skill; an ability to go through the processes of his art with greater facility, exactness, and success than ordinary men can do." That habit, however, is not a subject of direct consciousness, and yet he knows he has it. Such cases are somewhat analagous to that of Adam's; but there is this difference: In Adam's case one act of transgression produced a predisposition, while his descendants require a frequent repetition of similar acts to produce a somewhat analagous tendency.

Men cannot change their hereditary dispositions. "We are not born of blood, nor of the will of the flesh, etc., but of God." We might discontinue certain outward acts; might give up lying, or swearing, etc., but we cannot incline our hearts to love the Divine Law-

giver, and to give thanks at the remembrance of His Holiness. Human nature is hopelessly disarranged as far as human effort is concerned, but is not unarrangeable by a Divine agency. On this last-mentioned account, some will not affirm it to be in a state of total corruption; they think these terms would imply that it was so far gone as not to be capable of re-arrangement by any power.

The fact of the transmission of sinfulness from Adam to his posterity seems plain, but the manner is and will remain a mystery. It is, however, more important that we should know what the condition of the soul is through Adam, than it is that we should understand how it came to be in that condition.

After the apostle had stated "that by one man sin entered unto the world," he added, "and death by sin;" or as the words are placed in the Greek, and by "sin death," so that this death too entered by one man. "In Adam all die" a bodily death. When sinfulness of disposition entered into man, mortality of body also entered. Soon as it happened that Adam's soul became sinful "it was appointed unto him to die." The appointment was made by God; who saw that it would not be wise to let sinful souls have, during the freedom of probation, the unwearying and undying energy of an immortal body. They could be much more easily checked if placed in a frail, mortal body. Hence God said "Thou art dust (that is to say thou *canst* die), and to dust thou shalt return" (that is to say, thou shalt in fact die)" (Godet, on *Romans*, p. 206.) Even before

the fall Adam's body was not necessarily immortal, but capable of becoming such by partaking of the tree of life. Having fallen, he was by Divine appointment excluded from the way of access to that tree, and became mortal. In this way it was "appointed to men once to die." We thus understand the two-fold statement that death came by man, *i.e.* by Adam, and that death was an appointment of God. "By man came death," because by man came the sinfulness of nature which rendered it prudent in God to render mortal the body of Adam, which was naturally capable of immortality, and which by the use of the tree of life would have been kept actually immortal. At the same time death was an appointment of God, because God forbade him to touch the tree of life, and drove him from the garden where it was. By depriving man of this fruit, God appointed him "once to die."

Thus by one man sin entered into the world, and death by sin, and so death passed upon all men. Thus Adam transmitted sinfulness of disposition and mortality of body to all his offspring.

The apostle proceeds to say "for that all have sinned." That is, "for that reason all have sinned." Sinfulness of disposition, as well as mortality of body, passed on all men, and on this account all have sinned personally. The apostle did not say that it was by Adam's agency all sinned. He did not say in whom all sinned. *επι* cannot have the meaning of *in*. (*Godet*, on Rom., p. 209.) The Latin Vulgate falsely translated this verse, "*in quo omnes peccaverunt*,"—

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"in whom all sinned." And that false translation completely misled Augustine and his followers. The apostle did not say in whom or by whom all sinned. He said '*ἐφ' ᾧ*' on which account, *i.e.*, on account of the sinfulness which passed from Adam into all men, all have sinned personally. It is accordingly of personal sin that he proceeds to treat. "For until the law, sin was in the world." *

It should be carefully observed that the two consequences of which we have now spoken (namely, sinfulness of disposition and mortality of body), take place before the day of judgment. Adam's heart became sinful in disposition before God came into the Garden of Eden to call him before Him. This was seen in the folly of mind and alienation of heart which led him to try and hide himself from the presence of the Lord under the trees of the garden. So, also, the appointment of bodily death preceded the judgment day. "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.)

But other consequences are to follow judicial trial, for God's plan is "to reserve the unjust unto the day of judgment, to be punished." (2 Ps. ii. 9.) Then there will be "tribulation and anguish upon every soul of man that doeth evil," (Rom. ii. 9,) and "these shall go away into everlasting punishment." (Matt. xxiv. 46.)

* It is well known that a very different interpretation of this clause widely prevails. It will be specially examined in a subsequent chapter.

Let us enquire into the equity of the appointment of a judgment day, and its judicial penalty, in the case of persons born sinful and mortal. Let it be considered that we are not born in hell. We are born where our condition can be influenced by the mediation of Christ. Through Adam we are born with sinful dispositions; but through Christ we are born where God has made gracious provision to meet our case. He has said, "I will put my law into their minds and write them in their hearts," and "I will be merciful to their unrighteousness," if they confess and forsake sin and pray for mercy. We shall, in due time, dwell somewhat fully on these points. We now allude to them to indicate the grounds of personal responsibility, and the nature of personal probation. Though born sinful we need not continue so. Though born without ability to obey God acceptably, we may ask and obtain that ability. If we have it not, it is because we ask not, and not merely because of our state by nature. In these circumstances God can equitably make obedience binding, and punish disobedience.

To understand the evil of disobedience, we should consider that a sinful act is not merely thinking, feeling, willing, and acting contrary to the dignity of human nature and at variance with the fitness of things. It is doing wrong in opposition to the will of God, in disobedience to the laws of God, in rebellion against the authority of God, and in disregard of the wrath revealed from heaven against all ungodliness and unrighteousness of men. It is counteracting God's

unspeakable benevolent plans in reference to the entire moral universe.

To see clearly the evil of transgression, we must look at the object which the Divine law was intended to promote. It sought to make the holiness, or moral perfection, of man to be his chief good; and to proportion happiness to his holiness. It was designed to guide a universe of free agents into moral conformity to God's own character; and thus to promote their highest welfare, fitting them for all the noble pleasure of doing good, for all the happiness of full harmony and everlasting fellowship with each other, and for all the blessedness of abiding communion with the infinitely loving and happy Trinity. God unspeakably values that great and good object. He highly approves of his law as the directive means of attaining that glorious aim.

On the other hand, God hates sin, because its tendency is to disregard or despise the glorious end He had in view, and to neglect or oppose the way of obtaining it; because it is a creature's self-will daring to say to God, "not thy will be done, but mine,"—"not thy benevolent purposes and plans, but my selfish ones;" because it missapplies the God-like attributes of free-will and free agency; because it not only does wrong acts, but chooses wrong principles of action, and wrong ends of life. "The deliberate contemplation of an end is that which distinguishes man from the other creatures that are upon the earth." To choose wrong ends is, therefore, a very marked and perverse transgression.

God hates sin because it is injurious to man himself. It degrades him, it defiles him, it renders him unfit for holy and happy society. It inclines him to be most injurious to his fellow-men. By a single act done in a moment of time, he may cause unending injury, may separate from us the most dear and useful friend on earth, may influence others to enter the downward road to endless ruin.

A just God is angry with the wicked. "What!" exclaims one, "is there wrath in God? Is not wrath a human passion? We may answer this by another question: Is there not love in God? and is not love a human passion?" (*Wesley.*) Love and wrath, as they exist in man, have defects which do not exist in God's feelings and principles. Some cannot understand God's indignation against sin, because they have not right views of His holiness. This sad fact has been forcibly presented by a good writer. "The Jehovah of Israel," he remarks, "is altogether different from the God of the Philosophers, whether of the demi-civilized nations of the East, of ancient Greece and Rome, or modern Europe. Their gods are all of a class. However, they may differ in other matters, some of them being clothed in more meagre and others in more gorgeous colors; they all agree in this, that they are shorn of the attribute of holiness. They all differ from the living and true God, who, while clothed with attributes as lofty as any which the reason of philosophers can develop, or the imagination of poets can conceive,

is yet raised above their crude conception by being constituted a holy Governor and Judge." The fault of not recognizing this, "lay in philosophers themselves, and not in philosophy," as Maclaurin remarked in reference to another subject.

The inspired writers give the attribute of holiness due prominence. "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. xv. 11.) From His temple the Cherubim proclaim, "Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of His glory." (Is. vi. 3.) In short, "The Biblical conception of holiness moulds the whole divine revelation." (*Cremer.*)

A consistent character must bear opposite affections towards opposite things. Sin and holiness are opposite. He must hate the one who loves the other. It is because God loves righteousness that his wrath is revealed from heaven against all ungodliness and unrighteousness of men." God cannot be indifferent to his own claims upon man's obedience and love; or to the well-being or interests of his subjects. A just being could not become indifferent to evil without being indifferent to good, for evil prevents and counteracts good and seeks to destroy it. "Divine love and Divine holiness have often been represented as antagonistic principles; and yet truly they are not so, though there are conceivable and actual circumstances, in which their separate action might seem to tend in opposite ways, yet in themselves they are con-

spiring, and not conflicting principles. When Divine love is exercised it has the approbation of Divine holiness; and Divine holiness is exercised in honoring and guarding Divine love." (Rev. Jas. McCosh, *Meth. of D. Gov.* p. 333.)

God is just. Justice is that moral excellence which has "a constant and perpetual will to render to every one that which is his due." (*Institutes of Justinian.*) It wills to render punishment to the sinner. When a subject of Divine government sins against such a holy, just, and good law, punishment should be inflicted upon him, or reparation should be made by him. But man himself cannot make reparation for sin committed against the law and majesty of God. He may make reparation for some wrongs done to a fellow-creature, though it is very seldom that he can do so fully. But he cannot make reparation for disobeying God's laws, or opposing his purposes and plans. Reparation for past disobedience could not be made by man's future obedience, for all the obedience he could render was required previously and independently. "If," says Anselm, "I owe Him myself, and all I can perform, when as yet without sin, that I may not be involved in sin, I have nothing to render Him for sin committed." This would be true, even if sin had not destroyed ability for right obedience in future. But it has destroyed this ability, and man cannot of himself recover that ability, and re-commence that progress in holiness and happiness that God benevolently designed him to pursue. As sin, then, not only

incurs present guilt, but plunges into inability for future obedience, it follows that satisfaction cannot be rendered by any personal efforts of the sinner. And when satisfaction cannot be made, punishment must be submitted to.

"A debt of obedience to the law in our whole course was upon our first parents by creation, but upon sin a new debt of punishment was contracted." This debt was to be paid "in some way to which a person was not obliged before the offence was committed." (*Charnock*.) It was to be paid by the personal suffering of the threatened penalty. That penalty imposes unending suffering.

Sorrow for the crime or hatred of it will not blot out guilt. Rev. Joseph Cook illustrates this by quoting the words which Shakespeare puts into the mouth of Macbeth :

"Will all great Neptune's ocean wash this blood
Clean from my hand? No! this my hand will rather
The multitudinous seas incarnadine,
Making the green one red."

LADY MACBETH.—Yet here's the spot.

DOCTOR.—Hark! She speaks.

I will set down what comes from her.

LADY MACBETH.—Here's the smell of the blood still.

All the perfumes of Arabia will not sweeten this little hand.

As our sorrow does not quiet our own conscience; we are convinced it will not satisfy Divine righteousness. There is a feeling that something else must be done to satisfy the majesty of Divine law. "Conscience of guilt is prophecy of pain."

Man is so constituted that he can be punished, whether he consents or not. He cannot be made to obey against his will, but he can be punished against his will. Having only a small measure of finite power at his command, he can be arrested, imprisoned, and punished by superior power. No man can resist or escape from the supreme power of God. "Just as none of those things which are under the heaven can get away from under the heaven. For whencesoever, whithersoever, and in what way they might go, they would still be under the heaven, and the farther they might remove from any part of heaven, the more would they approach the opposite part. Even so, though a man or evil angel be unwilling to subject himself to the Divine will or disposal, yet he cannot flee from it; for if he would flee from under the preceptive will of God, he falls under the punitive will of God." (*Anselm.*)

Punishment is therefore reserved as a means of upholding the principles and interest of moral government, when these are not maintained by free and loyal obedience; and when reparation for disobedience has not been made.

"The right to administer punishment is grounded not merely on authority to punish, but on the justice of the punishment. The justice of the punishment is grounded on the ascertained fact that an accountable moral agent has done what is contrary to existing, righteous, and authoritative law," and what he cannot make reparation for. "Then after this decision as to

the justice of the punishment comes the consideration of the utility of inflicting it publicly, that it may be an example tending to the advantage of others, leading them to anticipate the same punishment in case of transgression, and urging them to resolve to avoid the crime in order to avoid its judicial consequences." (*Cousin*.) "It is the justice of punishment which renders its effect on community good, and not its effect on community which renders it just." (*Hodge*, p. 53.) Speaking in reference to civil government, it has been said: "Take away from punishment the foundation of justice and you destroy its utility, you substitute indignation and abhorrence for a salutary lesson and for repentance, both in the condemned and in the public; you put courage, sympathy, all that is noble and great in human nature, on the side of the victim; you rouse all energetic souls against society and its artificial laws. Then even the utility of punishment rests upon its justice. The punishment is the sanction of law, not its foundation." (*Cousin*, *History of Modern Philosophy*, vol. ii. pp. 279, 280; *Cousin*, *Psychology*, translated by G. S. Henry, pp. 317, 318.) It is equally true that "just punishment is useful to maintain moral government, and moral government is necessary in order to the best interests of the moral universe." (*Hodge*, p. 311.) These considerations impose upon the Divine Ruler the obligation to inflict punishment, when the protection of public rights and interests cannot be secured by other means.

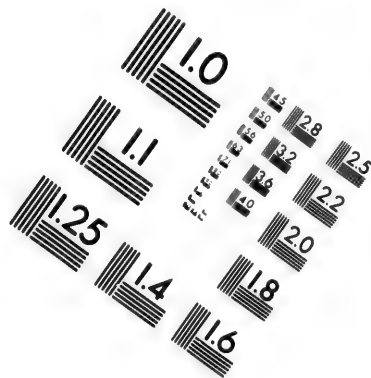
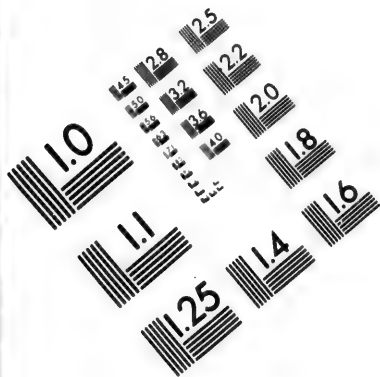
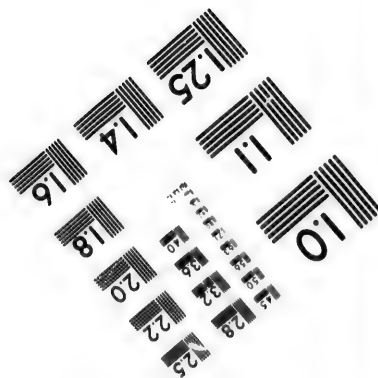
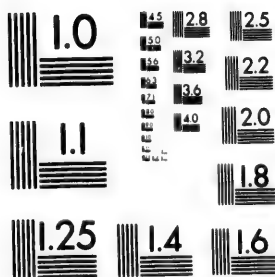


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The right to punish, belongs to God, and to those to whom he has delegated it. Human governments exercise a delegated right.

“Human governors punish as a precaution against future offences of the same kind.” (*Blackstone*, Vol. II. Book IV., p. 11). They make “the prevention of crimes the proper end of human punishment.” (Paley, *Moral and Pol. Phil.* Book VI., chap. ix.) When they inflict capital punishment, they do not aim at the moral care of the offending party, but at the compulsory suppression of his wrong-doing by destroying his power to do. This appeases the community who were indignant at the crime. So, according to the Scriptures the final judgment of God, will effect compulsory suppression of sinful doings in the future. Leaving man’s will untouched, it will destroy his power to do. It will paralyze the future body, to put an end to the outworking of sinful dispositions and purposes. It illustrates this by representing the rich man in hell, as rendered utterly unable to use hand or foot to procure the water which he needed and was so near. The punitive fire did not consume, it merely crippled him. His power to do was paralyzed, that he may no longer be a worker of iniquity. As far as usefulness is concerned, the body is “destroyed.” If men will not place their active powers in willing and loyal subjection to God, if they prefer to yield themselves to sin and Satan, those active powers will be forever crippled, so that they can no longer work out their wicked plans. It will be useful punishment.

It will not be inflicted irrespective of the good effects which may flow from it. It will restrain the incorrigible sinner, and the fear of it is well fitted to deter those who are yet teachable. Creatures made after the Divine image, endowed with intelligence, and will, and self agency, cannot be permitted to continue to use these God-like powers in doing what they cannot make reparation for; and in counteracting infinitely wise, and benevolent plans that embrace a universe and extend through everlasting ages. The incorrigible, will be placed in paralyzed resurrection bodies.

If temporal punishments are justified on the ground that they are necessary to meet the exigencies and uphold the interest of temporal governments, surely eternal punishment may be justified on the same ground in relation to an eternal government." (Bledsoe, *Theodicea*, p. 307.)

Divine Justice is wholly distinct from human revenge: Justice punishes for an unlawful act and for the governmental end of restricting the power to repeat it; it aims to keep order in the world: Revenge retaliates for a personally injurious effect with the intention of inflicting a similar injury.

Judicial punishment is not remedial in reference to him who violated the law. It is brought on him "for evil and not for good." In this respect punishment is like temporal judgments. In many of these the nature of the infliction "precludes the possibility of the good of the offender being the ground of its infliction. The deluge, the destruction of the cities of

the plain, and the overthrow of Jerusalem were certainly not designed for the benefit of those who suffered from those desolating afflictions." (Dr. Hodge, *Theol.*, I. p. 418.) There is this difference, however; temporal judgments take place before the day of judgment, but "the Lord reserves the unjust to the day of judgment to be punished." (Ps. ii. 9.) Suffering inflicted upon a man to make him better in the future, is not punishment, but chastisement. "If punishment was intended to be a reformatory process, a process intended to promote the moral benefit of the sufferer, its degree of severity would have to be measured, not by the magnitude of the sin for which it is inflicted, but by the difficulty of inducing the sinner to amend;" "and should not be inflicted at all if reformation may be produced by other and gentler influences." (Dr. Dale, *Atonement*, p. 373.) If punishment were intended to be reformatory, it would follow that Christ, by undertaking to save man from it, became the greatest enemy of the human race. Any opinion that leads to such a consequence must be utterly wrong.

The coming punishment is revealed to faith, but not yet exhibited to sight. As Isaac Taylor observes: "God secluded man from the sight of other worlds that His will may have freer play in choosing good, and refusing evil; that the great irrevocable choice may be less a matter of necessity and terror, and more of voluntary consent. Could we see all the consequences, whether of good or of bad, that are mani-

fested in other worlds, we should be driven, not led, from vice, and into virtue—so enormous would appear the superiority of the one over the other in its effects.”

Penalty for moral transgression is made to follow by judicial appointment, not by mere natural consequence. Punishment, proper so called, does not result necessarily from the nature and fitness of things, but is inflicted after judicial decision by the authoritative command of the judge. As the precepts of written law are not “self-acting, but require the free concurrence of the human will; so the penalties of that law are not self-acting, they require the concurrence of the Divine will.” This last statement is put by Dr. Dale in the form of a bare probability. But the following scriptures, and others of the same kind, show that it may be stated as certainly true. “It is a living person, who, according to the ancient historical scriptures, punishes the sins and rewards the righteousness of men. It is impossible to suppose that these books were meant to teach that self-acting spiritual laws brought a flood upon the old world, rained fire upon Sodom and Gomorrah, destroyed the first-born of Egypt, excluded from the Land of Promise Aaron and Moses, and nearly the whole congregation that crossed the Red Sea.” (Dr. Dale, *Aton.*, p. 326.) According to the New Testament, too, it is a living Person who will finally reward and punish men. It never states or implies that rewards and punishments are sufficiently dispensed by self-acting laws. On the contrary, the Great Teacher says, “The Son of Man shall come in

the glory of His Father, with His angels ; and then He shall reward every man according to his works." (Matt. xvi. 27.) St. Peter says, " He commanded us to preach unto the people, and to testify that it is He who was ordained by God to be the Judge of quick and dead." (Acts x. 42.) St. Paul warned the Athenians that God "hath appointed a day in which He will judge the world in righteousness, by that Man whom He hath ordained." (Acts xvii. 31.) And he assured the Corinthians that "we must all stand before the Judgment-seat of Christ ; that every one may receive the things done in the body according to that he hath done, whether it be good or bad." (2 Cor. v. 10.)

As punishment is inflicted by the Divine will, it would of course be possible for the Divine will to suspend or withdraw it, should adequate considerations be presented by the extraordinary intervention of a Divine Mediator.

But, say some, there is no room for the remission of penalty. They see none, because they say that sin is punished, not by the Divine will, but by the self-acting principles of the Divine nature. They say that "the Holiness and Justice of God necessarily hate sin, and determine to punish it ; that God cannot divest himself of these attributes, and that He cannot refrain from exercising them ; that incurred penalty cannot be set aside." If this were so, there would be no forbearance towards sinners for a single day or hour ; but in fact forbearance has been actually exercised

for years and scores of years, towards millions of sinners, during many centuries. Immediate punishment, then, is not inflicted by God's nature, independently of His will. On the contrary, Judicial punishment awaits the will of the Judge of all.

Others dethrone God, and place self-acting law above Him. They say:—"The laws of the spiritual universe do not depend even on the highest will. The great God did not make them: they are eternal, as He is. The great God could not repeal them; they are immutable, as He is. In perfect harmony with the Divine will, they are nevertheless independent of it; and as they were not created, they cannot be annulled, or altered, even by the Almighty." "It is assumed that without aid from any quarter they avenge themselves, and exact, and continue without fail to exact, so long as the evil remains, the amount of penalty—visible or invisible—to the veriest jot or tittle, which the deed of violation deserves. There is no formal trial of the criminal. . . . No judicial verdict is pronounced, and no officer of justice is appointed to carry out the sentence; but at once punishment, or reward visible, or invisible, or both, dispenses itself, and in the amount in which either is merited." (*Dr. Jno. Young, summarized by Dr. Dale, Atonement, pp. 317, 318.*) In short, they set aside the idea that God rules in the moral realm. "They think that penalties are natural consequences, not judicial ones, and are self-acting and unpreventable." (*Dr. Hodge, p. 64.*) They suppose the moral universe to be under the iron rule "of a vast and awful mechanism, dispensing rewards and punish-

ments from eternity to eternity, in exact proportion to righteousness and sin ; instead of perceiving it to be under the rule, gracious as well as just, of the living God." (*Dr. Dale*, p. 385.) This position, says *Dr. Hodge*, is "so repugnant to scripture that it needs no refutation."

But, in point of fact, such mechanical Justice is not administered in the world. It is, and must be admitted, that "the whole course of the world from the creation till now, and the manifest system of providence towards the good, and towards the bad, are right in the face of such rectilineal Justice." "In this world the penalties of sin are constantly evaded escaped, or alleviated." (*Dr. Dale*, on *Atonement*.) However agreeable to the nature of things that the guilty should be punished according to their deserts, they are not punished by the nature of things, by any natural or necessary connection between moral and physical evil. They will, however, be punished by a living Ruler and Judge, if not shielded by some extraordinary interposition.

God feels a righteous obligation to punish sin, when there is no other way to secure the interests of moral government. But when these can be equally secured by the Mediatorial plan, punishment is not absolutely irremissible.

The threatening was not made in such a manner as to leave no room for mediation. It did, in fact, leave room for extraordinary intervention. There is no antecedent objection to this. We have no adequate knowledge of the Divine perfections, by direct in-

tuition ; we must examine what Divine Justice is, by examining, not merely the laws which it has proclaimed to man, and the penalty which it has threatened to inflict upon the transgressor ; but also the propitiation which it has accepted from the Mediator, instead of the penalty which might have been inflicted on man. From its actual acceptance of such a propitiation we learn that the remission of punishment is not absolutely impossible ; that, on the other hand, it is quite possible ; but possible only through a Mediator, who proposed to save man not merely from punishment, but from sin, and to do so consistently with the Holiness of God and the free agency of man. Satisfaction may be offered by a Mediator, and when satisfaction is accepted, punishment is not enforced ; and, on the other hand, when there is a determination to enforce punishment, satisfaction is not accepted. (See Numbers xxxv. 31, 32.) We shall examine this point more fully in due time.

We have now closed our preliminary review of those principles and ends of moral government which the Divine Moral Governor was resolved to uphold ; which must not be set aside by any opposition of man, or by any interposition on man's behalf. It was as the Divine Guardian of those principles that God appeared on the great occasion now under consideration. As such he was much displeased with rebellious men. But "while we were yet enemies" a Mediator intervened, and made room for a Mercy-seat between the Throne of Majesty and the Judgment-seat ; and for a new and remedial dispensation.

CHAPTER VI.

THE ONE MEDIATOR.

A Mediator did in fact appear, for "there is one God and one Mediator between God and man"—the Man Christ Jesus.—1 Tim. ii. 5.

WHEN the human family foolishly and presumptuously left the path of duty and entered on the downward ways of iniquity, transgression, and sin, their Divine Moral Governor was justly displeased, and might have instantly arrested them, as He did the angels that sinned, and reserved them too, unto Judgment. But at this most solemn crisis, "God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; for God sent not His Son into the world to condemn the world, but that the world through Him might be saved." (John iii. 16, 17.) "God is love, and in this was manifested the love of God towards us, because that God sent His Only Begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 9, 10.)

When acting as Mediator, the Son of God "did not ascribe to His Father all the sternness and severity, and claim as His own all the tenderness and compas-

sion. He takes especial pains to impress us with the assurance that the purpose of His mission was to proclaim the loving message, and to execute the loving will of His Father, who is in heaven." (Crawford, *Atone-ment*, 235.) The apostles, too, represent the sufferings and death of Christ as the highest commendation of God's preexisting love and pity for sinful man.

The Divine love to man was vastly superior to man's love for man. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commended His love towards us in that while we were yet sinners, Christ died for us." (Rom. v. 7, 8.) Some men are slow of heart to believe that God so loved the world. "They can believe in a God afar off, but they cannot believe in a God nigh at hand. They can conceive God to have almighty power, infinite wisdom, and Justice, but they cannot give Him credit for infinite affection. They know that a woman will light a candle and go into every hole and corner, stooping and searching until she find that which she has missed; but they have no idea that this can be a true parable of God's concern for His lost children." (*Pulsford*.) Yet it illustrates but very feebly the seeking love of God.

There are two kinds of love in God; His love of pity towards those who have departed from the right way, and His love of delight and complacency towards His grateful and obedient children. The latter is a higher display of love than the former. Hence, God cannot love a person in the degree He loves a saint, till he is

such. But He loves him as a prodigal sinner. And this love to the unloving and unloveable was so great, that it provided a mediator, and gave the sinner his first hope. The fact that God provided and sent a mediator, pre-supposes "love to an enemy surviving his enmity, and, notwithstanding that enmity, acting towards him for his good;" but this is not yet pardoning love, and cannot become such without the reasons furnished by the intercession of the priestly mediator. The Divine nature did not necessarily exercise mercy; else that mercy would have been shown to the angels that sinned, and they would not have been reserved unto judgment. Their case shows plainly that we cannot infer that God is merciful, from the fact that He is good. This inference would be unfounded with respect to those sinning angels, and therefore could not be trustworthy with respect to sinning men. Divine goodness renders sin more worthy of punishment, not more worthy of pardon. It is only through an atonement that sin could be forgiven consistently with the principles and interests of righteousness. According to the scriptures, the most prominent feature of the Divine character is love; but love acting in harmony with the principles of Holiness, and with the claims of righteousness.

It is not correct to suppose that "all the moral perfections of God are comprised in benevolence." As we have already seen, the scripture exhibits Divine holiness as well as Divine love. It emphatically describes the indignation felt by that holiness against sin. The

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Old Testament speaks of God as an everlasting King, at whose "wrath the earth shall tremble, and the nations shall not be able to abide His indignation." (Jer. x. 10.) The New Testament speaks of "the wrath of God coming upon the children of disobedience." (Eph. v. 6.) "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold," (hold down; *Revis. Trans.* hold captive), "the truth in unrighteousness." (Rom. i. 18.) Divine holiness and Divine love are blended harmoniously on the sacred pages. "Gracious is the Lord and righteous." (Ps. cxvi. 5), said the Psalmist.

The apostle John, who announced most emphatically that "God is love," announced as distinctly that "God is righteous. 'Righteous *Father*,' said the Beloved Son who came to reveal Him, 'O righteous Father, the world hath not known Thee.'" (John xvii. 25.) Some called Him "Father," but not "Righteous Father." Some called Him the Righteous One, but not the Righteous *Father*, because the world had not known Him. But, said the Lord Jesus Christ, "I have known Thee, . . . and I have declared Thy name unto them, and will declare it." And He has declared it to be Righteous Father. He declared this still more emphatically by becoming "the propitiation for the sin of the world." Yet some think that Christ did need to propitiate the righteousness of God. Christ came, say they, merely to reveal Divine love to man, in order to persuade men to lay aside their wicked enmity to God. But if this were so, "in what sense,

consistent with the honest use of language, can He be said to be our Priest, our Ransom, our Advocate with the Father, the propitiation for our sins?" (Rev. A. A. Hodge, on *Atonement*, p. 195.) If Christ came merely to manifest the Divine fatherliness, and if that Father is not a Righteous Father, if He feels no holy indignation, He does not need to be propitiated. Christ in that case would be merely the Father's advocate with us, as Jesus Christ the pitiful. He would not be "our Advocate with the Father as Jesus Christ the righteous." On the supposition here adverted to, there is no need of any mediating High-Priest to approach God on man's behalf, no need of our coming to Him as "the way" to the Father. In short, "if, as some teach, God never was offended, there was no need of the propitiation; and, if so, Christ died in vain." (*Wesley's Notes on Romans*, iii. 25.)

But those who set the idea of propitiation aside, feel that they have left a sad and perplexing void. When the consciousness of guilt revives in them, they then are anxious to fill up the wide and distressing vacancy in their theory. Bushnell, for instance, attempts to fill this void by "giving a thought-form to the facts which he sees not in the facts themselves." He for this purpose imagines, what he ought to have perceived, that Christ is a propitiatory sacrifice for sinners. He finds that he cannot do without "these sacred forms of the altar. They fill an office which nothing else can fill, and serve a use which cannot be served without them." Such a confession is fatal to

that theory ; it shows the utter deficiency of the mere moral influence view of the atonement. To convince men that God is love would not suffice. It would not reconcile those who hate the holiness of that love, and its holy laws.

The moral influence theory fails to explain why Christ's love manifested itself in self-sacrifice, in suffering and dying for us. This cannot be supposed to be done merely to show His love, and the love of His Heavenly Father. His love cannot be conceived of as doing anything for which there was no call in the circumstances of the case viewed in themselves. A man may love another so as to be willing to die for him ; but he will not actually lay down his life merely to show his love, and without there being anything to render his doing so necessary in order to save the life for which he yields up his own." (*Dr. J. Young, quoted by Randles, p. 206.*) Christ's sufferings, then, cannot be supposed to be endured simply to produce a moral effect upon men. Besides, on that supposition, they would fail to effect even that result. It is "only when sufferings are unavoidable in the accomplishment of an object dearer than life, that their endurance deeply effects those who witness or hear of them. Self-sacrifice is love's expression only when there is a necessity demanding it." Christ saw such a necessity. It was written "that Christ should suffer," and He pointed his followers to that record.

No attribute of the Divine nature, no principle of the Divine government, no utterance of the Divine

voice demanded that God should provide a Mediator to make atonement on man's behalf. Such interposition was a voluntary act of love. It was not necessitated by the apostasy of man. It was spontaneously thought of and provided by the goodness of God. "One necessity there was in the case, and only one, viz., that if God interposed at all, it should be in a manner consistent with the infinite perfections of His character. (*Rev. E. C. Winer, D.D.*) One attribute of God must work harmoniously with all his other attributes. Every act of the Almighty Agent must be in full harmony with the glorious combination of excellencies, which constitute the infinite perfection of His nature. His varied perfections may be contemplated separately, yet He is not a "sphere of separate stars, but one glorious Sun of pure and holy light." The light of the material sun may be divided by a prism into its various coloured rays, and each of these may be made the object of distinct attention; "yet it is the combination of the seven that constitutes light, of which its colorless purity is the prime excellence. Thus may we make the various perfections of the Divine nature the subjects, one by one, of separate consideration; but it is the union of them all in inseparable existence and exercise, that forms the character of that infinite Being, of whom it is said God is light, and in Him is no darkness at all." (*Wardlaw on Socinian Controversy*, p. 206.) As a prophet Christ taught that God is righteous, but did not, like some, make His righteousness more prominent than His

love or general benevolence. He presented them in due proportion and in due relation, when fulfilling His prophetic office. But when acting as Mediator, He paid special regard to God's righteousness, and to the interests of the moral universe.

It is important to notice that the inspired writers, when treating of the Mediatorial work of Christ, find it necessary to use different illustrations in order to exhibit it fully. "The inestimable benefits of Christ's death and passion transcend all human thought, and fail to find anywhere a perfectly adequate expression in human language, or by means of human relations. It therefore became necessary to employ different illustrations, that these may severally supply the deficiencies of one another." (Trench's *Synonyms*, § 76.) They give special prominence to two of these illustrations; one of them represents Him as a Mediating Priest, who draws nigh to God with a sin-offering and intercession to procure the forgiveness of human transgression on prudential conditions. 2. The other represents Him as a mediating friend, who kindly pays a great ransom to liberate captives, that they may have an opportunity to return to their Master's home and service. The sacred writers sometimes use one of these figures and sometimes the other, and at other times they find it necessary to associate these ideas of ransom and atonement. Paul does so when he says, "Through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation," etc. (Rom. iii. 2, 25.) St. Peter, too, conjoins them similarly :

"Ye were not redeemed with corruptible things. . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." In the Hebrews also, it is said, "by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 12.)

But although inspired men associated these illustrations they did not confound them, but used them to supplement each other. For instance, the idea of a ransom accounts for deliverance for a certain consideration, but not for deliverance by pardon. Hence, in the Scriptures, as Dean Stanley observes, "when the idea of forgiving sins is intended, it is under the figure of a sin-offering," which is presented by a Mediating Priest, as in Rom. viii. 3, 1 Peter iii. 18, 1 John ii. 2, iv. 10. A true theory of Christ's work must explain and account for both illustrations. But it is very important to show that they are different illustrations, and to "distinguish things that differ." This is especially necessary in this most important and manifold subject. But it has not been done by many, and the sad result has been, that "there is nothing which the perplexed wits of men have more entangled." (*Sherlock.*) The "exact discrimination of the point in question is the first thing to be done, the well doing of which is of the very highest importance." (Rev. A. A. Hodge on *Atonement*, p. 328.)

CHAPTER VII.

THE ONE MEDIATING PRIEST.

WE consider, first, the work of Christ as a Mediating Priest. It has been already shown that intercession was a most important part of the priest's work. Christ accordingly intended to make intercession for sinners. But He would do so as "Jesus Christ the Righteous." (1 John ii. 1.) Christ united in His own person righteousness and goodness. "When He will appear as the Righteous Judge it will not be in a new character, but only in a new office." (*D. T. Woolsey.*) He resolved to make it manifest to all that He was Jesus Christ the Righteous before He appeared as Jesus Christ the Intercessor. To make this as evident as possible, He would not begin His mediatorial intercession for sinners until He had, in the first place, honored the law of holy commandments by His personal obedience. The Son of God when manifest in the flesh placed Himself in subjection to the law that had been given to mere creatures, and obeyed it willingly and heartily, so that He could say, "I delight to do Thy will, O God: yea, Thy law is within My heart." (Psalms xl. 8. Compare Heb. x. 7.) He thus made it manifest that to render full and constant obedience to the moral law which God had enjoined on His subjects, would not lower the dignity of any one, not even that of the

Son of God; would not stain His purity, would not restrict His liberty, would not damp His happiness, but rather promote it. He delighted to obey it. He thus most impressively showed that the Divine Lawgiver had imposed no unwise or unkind restraints on man, had taken no advantage of the weakness and ignorance of man. The law imposed on His subjects was one which His own Divine Son could obey fully with unmingled delight.

(2.) The Mediator wished to be known also as one who hated iniquity, as well as loved righteousness. Hence, before beginning His intercession for sinful men, He saw it would be proper also to honor and magnify the Divine holiness which hated sin as an abominable thing. He availed Himself of an opportunity to make a show of sin openly. His Jewish hearers had begun to hate Him, because He hated their wrong-doing, and testified against them that their works were evil. They had manifested their hatred by crying, "Away with Him, away with Him; crucify Him, crucify Him." By bringing false accusation against Him, they got Him to be exposed on the place of execution to public abhorrence. He was thus made a curse for us, for it is written "cursed is every one that is hanged on a tree." The desired opportunity was now given and was used by Him. While the Jews saw only Christ on that tree, Paul saw far more than that. He viewed it as "the cross of our Lord Jesus Christ, by whom the world is crucified." The New Translation reads, the cross "through which the

world is crucified." Christ Himself did no sin, and did not deserve to be crucified; but the world sinned, and the sin of the world was laid on Him by a Higher hand, though the Jews perceived it not. "God laid on Him the iniquity of us all," and by that means "the world was crucified," all its sins were exposed on the place of public execution as objects of abhorrence to every rightly instructed mind and rightly disposed heart throughout the intelligent universe: "All that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life," was branded by the holiest indignation of God and of angels as deserving of being paralyzed into inactivity, and then banished with disgust and horror from every habitation of every moral agent, into that blackness of darkness which then preternaturally shrouded the scene. Paul understood the scene in this way; not only so, he regarded it in this manner. He said, "the world is crucified *unto me*." And all spectators should join in this sentiment of holy aversion to all sin. But, alas! many lift the shroud and embrace the crucified carcass of iniquity, and "glory in their shame." Christ felt unutterably under the abhorrent load of multitudinous transgressions. "His soul is exceeding sorrowful even unto death," at such amazing ingratitude to the goodness and love of God, such offences to the holiness of God, such rebellion against the majesty of God, such convulsion of the moral order of the world, such a counteraction of divinely benevolent purposes and plans. Yet with that clear sight of the dreadful

evil and horrible odiousness of sin, Christ still felt love for those who were so unworthy of it as to commit such things. His love resolved still to suffer and die for them.

It seemed also proper that He should have a "taste" of the suffering from which He undertook to deliver them, "That He should taste death for every man." (Heb. ii. 9.) He knew there was "a distinction between pain suffered in view of sin, for the sake of upholding the authority of the law; and pain suffered as punishment for sin, as the literal execution of the legal threat." (*Pres. Edwards.*) To expose and lament sin was not enough; He would concede the principle that paralyzing sufferings may justly be imposed on sinning free agents. But He would concede this in the first instance, "not by inflicting such suffering on the personal sinner, but by personally enduring suffering of that kind." Crucifixion and temporal death paralyzed, for the time being, His power to do. By submitting to paralyzing suffering, He conceded that God may wisely employ suffering for that purpose, as a final resort for upholding the authority of the law and preserving the interests of the moral universe; (as has been already illustrated in the case of the rich man who was unable to use hand or foot to reach the water to quench his burning thirst). Christ would, in this most emphatic manner, concede the justness of appointing punishment of that sort, and He would do this before pleading for the remission of the penalty. He wished it to be most clearly seen

that when He began to act as our Advocate with the Father, he was "Jesus Christ the Righteous."

Let us notice that He voluntarily submitted to preternatural suffering. There was more suffering than was occasioned by the scourging, and crown of thorns, and the crucifixion by wicked hands. "Not one of the evangelists dwells upon the physical anguish which Christ must have endured upon the cross. Their ample narratives say nothing of the throbbing pain which he must have suffered from the nails which were driven through His hands; nothing of the sharp pangs which must have shot through every fibre of His frame." (Dr. Dale, *Atonement*, p. 58.) But they do speak of a preternaturally-caused agony, which made Him sweat drops of blood. This was not from fear. "Fear makes the blood fly from the skin, and rush back upon the heart." The Lord bruised the human nature of Christ, and left it without sustaining aid. Hence the cry, "My God! my God! why hast Thou forsaken Me?" The agony ruptured His heart and caused His death. Notice the extraordinary manner of Christ's dying. He "cried with a loud voice, bowed His head, and gave up the Ghost." This led the centurion to say, "Truly this man was the Son of God," which, even in the Pagan theology, signified something more Divine than a mere man." (Sherlock on *Immortality*.) The centurion had been previously convinced that Christ was "a righteous man," because the miraculous darkness, earthquakes, etc., seemed to him to be a testimony that Christ was innocent of what was laid to His

charge. But the extraordinary manner of His dying, as already observed, led the centurion to believe that Christ was the Son of God. He could not attribute His death solely to the agony of crucifixion inflicted by man. He was only six hours on the cross. The great majority of the crucified, even women and children, have lived from one to four days. There was no probability that Christ was physically delicate. "He was brought up to a mechanical trade, and afterwards was used to healthful journeys from place to place. The various words He spoke on the cross, and His last 'cry with a loud voice,' showed that His bodily strength was not exhausted." But the sufferings of crucifixion were not His only sufferings. With these were combined the preternaturally-inflicted sufferings which caused an agony of soul that brought on death by producing rupture of the heart, as the physiological effect of such distress upon the human system. Evidence of this cause of death was afterwards given when the soldier pierced His side. "The blood and water which now flowed out was a proof that blood had previously effused from the ruptured heart into the distended pericardial sac; and, as is usual with blood when let out of its proper vessels, had separated into red clots of blood and watery serum." The beloved apostle John was standing where he could see these flow out. He made special and emphatic mention of the fact, and properly so, because it was a scientific proof that death had actually taken place, that Christ was dead before the penetration of

the soldier's spear, and that the immediate cause of His death was agony of soul, producing rupture of the heart. It was because the "blood and water" which flowed from the wound opened by the soldier's spear was a proof of this, that John said, "And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe." (John xix. 25.) See a "Treatise on the Physical Cause of the Death of Christ," by W. Stroud, M.D., or references to it in Dale on the "Atonement."

[NOTE.—Some Greek copies of the New Testament insert in Matt. xxvii. 49, words which represent the soldier as piercing Christ's side *before* death had taken place. But these words are rejected by Tischendorf, etc., and seem to have been borrowed from John by some copyist, and misplaced. John clearly places that event after the death of Christ. It may be also remarked that some have erroneously supposed that Christ "dismissed His spirit," and "gave up the Ghost," by a mere act of His own will. These persons have not recognized that those words are simply Greek translations of a known Hebrew circumlocution for death. Others have supposed that Christ, by an official action, "dismissed His spirit," being a priest as well as the Lamb of God. But they forget, or have not noticed, that priestly action was not requisite in slaying the animal. It commenced with receiving the blood of the slain victim, and presenting it as a token of finished sacrificial suffering when making intercession for sinners.]

His death, as already shown, was caused by preternaturally-inflicted agony combined with the pains of crucifixion. God had said, "Awake, O sword, against my shepherd, and against the man that is my fellow; smite the shepherd and the sheep shall be scattered" (Zech. xiii. 7); so that He will be forsaken by His disciples, too, that He may "tread the wine-press alone." Thus, "the chastisement of our peace was upon Him," and "the cross was made the propitiatory altar of the world." (*Van Oosterzee.*)



CHAPTER VIII.

THE MEDIATOR VOLUNTEERED TO RECEIVE CHASTISEMENT FOR MAN, NOT TO SUFFER PUNISHMENT IN HIS STEAD.

CHASTISEMENT voluntarily submitted to for the purpose of upholding the authority of law, differs from punishment which is forcibly inflicted for the same end. Let us examine an illustration of this. A distinguished schoolmaster once substituted his own voluntary chastisement in the place of a disobedient pupil's punishment. "One day," says he, "I called up before me a pupil of eight or ten years of age, who as the other pupils knew, had violated an important regulation of the school and was liable to punishment. I put the ruler into the hand of that offending pupil; I extended my hand; I told him to strike. I saw a struggle begin in his face. I kept my hand extended, and the school was in tears. The boy seemed transformed by the idea that I should take chastisement in place of his punishment. He went back to his seat, and ever after was one of the most docile of all the pupils in that school, although he had been at first one of the rudest."

"What has the master done?" says Rev. Joseph Cooke. "He has so substituted his own chastisement for the pupil's punishment as to remove the necessity

for the pupil to suffer in order to preserve the honor of the law of the school. He did not remove the pupil's ill desert, but only his liableness to suffer to preserve the honor and vindicate the authority of the law of the school. As intrinsically credible, it had a very salutary effect on the children. It answered the disciplinary ends of penalty. All could see the master's merciful kindness, yet no one would think that he regarded with lighter reprobation the evil of offence against the law of the school, or that he was less resolved upon a rigid enforcement of obedience. Here a distinction is made between chastisement and punishment; because facts require it. . . . In this example, was Bronson Alcott punished? Not at all. Was the personal demerit of the pupil transferred to Bronson Alcott? Not at all. What did happen? Bronson Alcott voluntarily accepted chastisement, not punishment." What is the definition of punishment? Pain inflicted for personal blameworthiness, but not for personal benefit. What is chastisement? Pain suffered for the benefit of the one who suffers it, or for the benefit of those who are dear to him.

Now such chastisement was inflicted on the Great Mediator. "Suffering without any reference to the reason of its occurrence is calamity; if inflicted for the benefit of the sufferer it is chastisement." (*Dr. Hodge*, ii. 474.) So if inflicted on a voluntary and innocent substitute for the benefit of others, it is still chastisement. "It is sufficiently certain that Christ did not suffer the same degree or duration of pain that

His people would have suffered in person, nor in all respects suffering of the same kind. Theirs would have been eternal, His were temporary." (Rev. A. A. Hodge, *Atonement*, p. 61.) To admit this is to admit that the original penalty was not inflicted on Him, and, accordingly, that the guilt was not literally transferred to Him. "It is essential to the nature of a sacrifice that it dies not for itself, but for another, and therefore not for its own guilt, but for another's guilt, continuing another's: As He died for our sins it is plain that the guilt is accounted ours still, and His death is accounted His still. That any sufferings which were not undergone by us, but by another in our behalf, should be accounted ours, any otherwise than as we receive the benefit and advantage of them implies a contradiction." (*Rev. W. Sherlock.*)

But some assert that Christ's sufferings were a punishment, because they have unwarrantably assumed that "all suffering is mediately or immediately the penal effect of sin." Some Methodists even have been misled by this assumption. Randles, in his work on the *Atonement*, p. 105, takes this position. He quotes with approval John Howe's reasoning on this point. "Considering that God has vouchsafed to govern His reasonable creatures by a law, and according to the tenor of a covenant, He would never lay anything of afflictive evil upon them which was not legally due." (*John Howe.*) He thinks it must be assumed, therefore, that sufferings are penal; or else must be regarded as an unnecessary evil inconsis-

tent with the wisdom and power of God. But this is not a legitimate conclusion. He omits to notice some important uses of suffering. For instance, the sufferings of the present time may lead to the exercise of patience and fortitude, of sympathy and benevolence, and so fit those who have patiently endured them for a much higher degree of eternal reward. All suffering is not penal suffering. It is true that "if God imposes suffering on a moral creature, it must have a moral cause." (*John Randles*, p. 104.) But it is not true that the moral cause is found only in their having deserved punishment. Some sufferings are undergone by innocent persons for benevolent purposes. "There are examples of self-sacrifice for the good of others, such as needs must excite the warm and unqualified admiration of every generous mind. The mother, for example, who watches day and night by the bed of her young child smitten with a malignant fever, and who in doing so catches the mortal infection, and only lives long enough to see her child restored; the youth who plunges into the deep to save a drowning brother, after wonderful exertions reaches him, and holds him up till other help arrives, then sinks exhausted and perishes; and the physician going to a dead body which contains the secret of some new and terrific disease, to open it and discover the seat and nature of the malady, that he may furnish others with the means of saving the lives of hundreds, and survives only long enough to write down what he has discovered." (*Crawford's Mysteries of Christ*, p. 229.)

There are examples of benevolent sufferings, though in some points not analogous to the sufferings of Christ. There is no antecedent objection to the appointment of suffering for a benevolent purpose. To connect suffering with the procuring of human redemption "is not a wholly unprecedented thing. It rather indicates a unity of principle in God's dealings. Almost all our temporal blessings are purchased at the expense of sorrow somewhere. Since the entrance of sin into the world it seems to be the condition of our every blessing, nay, in many instances of life itself, that some one shall suffer to procure them. We live in the midst of comforts most of which are furnished by the severe toil of the handicraftsman. Our lives are supported by animal food, and in providing animal food some innocent creature is made to bleed and die. The structure of civilization is built upon the groans and toils of the few. It is then surely in accordance with a law that seems to pervade God's universe, that the highest, the inappreciable blessing of redemption, should be purchased by the deepest anguish that ever rent the human soul asunder." (*Goulbourn.*) Still some object to the idea of causing the innocent to endure any kind of suffering on account of others. But Bishop Butler says: "This objection concludes altogether as much against God's whole original constitution of nature, and the whole daily course of divine providence in the government of the world, *i.e.*, against the whole scheme of theism, and the whole notion of religion, as against Christianity. For the world is a

constitution or system whose parts have a mutual reference to each other, and there is a scheme of things gradually carrying on called the course of nature, to the carrying on of which God has appointed us in various ways to contribute; and when in the daily course of natural providence it is appointed that innocent people should suffer for the faults of the guilty, this is liable to the very same objection as the instance we are considering. The infinitely greater importance of that appointment of Christianity which is objected against does not hinder, but that it may be, as it plainly is, an appointment of the very same kind with what the world affords us daily examples of. Nay, if there were any force at all in the objection, it would be stronger in one respect against natural providence than against Christianity, because under the former we are in many cases commanded, and even necessitated whether we will or no, to suffer for the faults of others, whereas the sufferings of Christ were voluntary." "The doctrine of a Mediator between God and man should not be rejected, because the expediency of some things in it is not understood. There is nothing peculiar in this objection. The constitution of the world and God's natural government over it is all mystery as much as the Christian dispensation. Yet under the first God has given us all things that pertain to life, and under the other all things pertaining to godliness." (*Bishop Butler*, pp. 224, 225, chap. v.) "We are nowhere told in Scripture that it is wrong to inflict suffering that good may come." (*Bledsoe, Theo-*

dicea, p. 272.) "Goodness may do that which justice cannot require to be done, nay, which would be unjust if required to be done, but is so far from being unjust when goodness does it, that it is the glory and perfection of goodness." (*Sherlock*, 314.) To pay another man's debts and redeem him out of prison, would be a generous act of kindness, but could not be required by justice. So it would be very unjust for any judge to condemn any man to die to save the best man in the world, and yet it would not be an unjust act but an heroic act of goodness for any man to offer himself to death to save the life of such a good man. "To die for mankind, like Prometheus; or for one's country, like the popular heroes of Roman and Athenian legend; or for one's friend, like Nisus for the young Euryalus in *Ænéid*, represents the highest type of Pagan virtue." (Oxenham, *Catholic Doctrine of Atonement*, p. 92.) Now St. Paul represents the love of Christ in dying for sinners, by one man's dying for another. "Scarcely for a righteous man would one die, yet peradventure for a good man some would even dare to die; but God commended His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. v. 7-8.) Dr. Smeaton paraphrases these words thus: 'Scarcely for a righteous man will one die: I say righteous, for perhaps for a good man—that is a great benefactor—some would even dare to die. But in the world's history it was never heard that one died for an enemy. Now the commendation of Divine love is that Christ died for enemies and sinners'—(Smeaton, on *Atonement*, p. 150)—and did so freely and lovingly.

In some cases suffering may not be even a chastisement. It may be intended so make perfect through suffering, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart of the sufferer, who thus knows that his sufferings are not a judicial infliction. "I feel," said a bereaved minister, "that repeated afflictions come not as lightnings on the scathed tree, blasting it yet more; but as the strokes of the sculptor on the marble block, forming it into the image of life and loveliness. Let but the Divine presence be felt, and no lot is hard. Let me but see His hand, and no event is unwelcome." (Quoted by J. Dowling, D.D.)

Be it carefully observed that the sufferings were not the only plea, nor the obedience and sufferings taken together; but these as presented in intercession by Jesus Christ the Righteous.

Intercession was a most prominent part of the High-priest's office. Christ had magnified the precepts of the law by personal, willing, and perfect obedience; and honored the threatenings by voluntarily submitting to chastisement for His rebellious subjects; and then, as Jesus Christ the Righteous, He made intercession for transgressors, pleading for the suspension of the penalty and for the introduction and appliance of a plan of salvation. "He," not his sufferings apart from Himself, but He Himself, "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 2.)

CHAPTER IX.

THE MEDIATOR PROPOSED TO MAKE SATISFACTION IN
ORDER TO AVERT THE INFLICTION OF PENALTY.

HE proposed to make atonement, but "an atonement is a measure or an expedient that is a satisfaction for the *suspension of the threatened penalty*. A suspension, or non-execution, of the literal threatening is always implied in an atonement." (*Jenkyns*, p. 252.) The English word atonement primarily meant at-one-ment, the being at one, the reconciled state of parties who were at variance. But as a secondary meaning it came to denote the means necessary to effect this reconciliation. It does not of itself express the particular mode of doing this. "Whatever is a means of averting punishment and conciliating the Divine favour is called in Scripture an atonement. It included intercession; for the intercession of Moses (Ex. xxxii. 30) and the act of Phinehas (Num. xxv. 13) are so called." (*Scott*.) But it has been specially set apart to denote what the Son of God suffered and did, as a satisfaction for the suspension of the threatened penalty in order to the introduction of a remedial plan.

It is very important to observe the distinction between satisfaction and punishment. The distinction between these words is recognized in the Scriptures.

They teach that satisfaction should not be accepted, where punishment ought to be enforced. In Numbers xxxv. 31, 32, we read the Divine command: "Moreover ye shall take no satisfaction for the life of a murderer who is guilty of death." In the next verse it is said: "And ye shall take no satisfaction from him that is fled to the city of refuge, that he should come again to dwell in the land, until the death of the priest." These verses show that at the time the translators used the word, the idea of satisfaction was still distinct from that of punishment; so distinct that in certain specified cases the former could not be accepted instead of the latter. It is plainly implied that in other cases the one could be accepted in place of the other.

Farther, the translators regarded an atonement to be a satisfaction, and not a punishment. The Hebrew word, which they here rendered satisfaction, literally means "a covering," and then "an atonement," for the blood of atonement and the accompanying cloud of incense covered the mercy seat. They rendered it here, however, by the word satisfaction, showing that they understood an atonement to be a satisfaction for sin, in contradistinction to a punishment for sin. The Septuagint translators thought the satisfaction in this case was a "ransom;" for they translated it thus: "Ye shall not accept ransoms for life." A ransom distinguished from a punishment, would be a satisfaction only.

Let us look still more closely at the word satisfaction. It was found in the Roman law, and adopted

into theology, and is in frequent use. "In law," says Dr. Dick, "it strictly signifies a payment which may or may not be admitted, according to the pleasure of him to whom it is due; and it takes place when not the very thing is done which he had a right to demand; but something which he is pleased to accept as equivalent." "That word, indeed, is used to signify anything with which the person having a claim is contented, whether he receive the whole that he claims, or only a part of it, or something instead of it." (Dick's *Theol.*, ii., p. 74.) "The value offered being some other than the previously stipulated one, it must await the acceptance of him who possesses the original claim." If he accepts the satisfaction, he does it graciously; and he may accept it only conditionally. In which case the condition must be attended to in order that the punishment may not be inflicted, but remitted. Rev. Richard Watson, too, properly contended for the distinction between satisfaction and literal penalty. "Satisfaction," says he, "indicates the contentment of the injured party by anything which he may choose to accept in the place of the enforcement of his obligation upon the party indebted or offending." (*Institutes*, vol. ii., p. 324.) Unhappily Watson did not keep this distinction steadily in mind. He sometimes "leaned too much toward Calvinism," which generally effaces this occasionally admitted distinction, confounds satisfaction with punishment, and bases itself on that error. And dangerous consequences have resulted from confounding them. "The legal sense of the

word satisfaction is the appeasing a creditor on the subject of his debt, not necessarily by the payment of it (*solutio*), but by any means that he will accept." (Arch. Thompson, in *Aids to Faith*, p. 350.) The true doctrine is that Christ made satisfaction for sin, but did not suffer punishment for sin.

When wrong has been done, satisfaction should be made, or punishment should be submitted to. As man could not make the former, he was sentenced to submit to the latter. But the Mediator was able to offer satisfaction, and hence did not need to endure the penalty. If Christ had suffered punishment it would be implied that He was not able to make satisfaction.

Christ was a substitute in making satisfaction, not a substitute in enduring punishment. Punishment could not be inflicted before judicial trial. That trial has not yet taken place. The day of judgment has not yet come. Punishment therefore has not been inflicted either on the sinner, or on a substitute. When the day of judgment does come Christ will appear not as a substitute for the sinner, but as the judge who is to conduct the judicial proceedings.

The death of Christ was a satisfaction "with respect to its effect upon the mind of the supreme Lawgiver." (Watson's *Institutes*, ii., p. 324.) It was "a satisfaction for the suspension of threatened penalty." (Jenkyns on *Atonement*, p. 252.) It was a satisfaction of divine righteousness. It would be misleading to speak of a satisfaction of divine justice, because the

word justice has become associated with the idea of punishment, as contradistinguished from satisfaction. The word justice is generally applied to that divine principle of action which undertakes to uphold governmental interests in a particular way, namely, by the infliction of threatened punishment on the personal sinner. It is better, therefore, to avoid the expression "satisfaction of justice," and to speak of the satisfaction of "righteousness"—a word which is nearly synonymous with justice, which aims at the same governmental ends, but admits other means of upholding them. It could accept the satisfaction offered by a Mediator, instead of the satisfaction which the sinner was unable to render; and in consideration of it could suspend the penalty. What Christ did was to offer satisfaction to Divine Righteousness, in order to procure a suspension of the punishment threatened by Divine Justice. "A suspension, or non-execution, of the literal penalty is always implied in an atonement." (Jenkyns, *Extent of the Atonement*, p. 252.) "Atonement is introduced into the administration, not to execute the letter of the law, but to preserve the spirit of the constitution, when a penalty is to be remitted." "Expiation," said Dr. Pye Smith, "denotes anything that may supply an adequate reason for exempting the criminal from the penalty due." (Dr. Dale, *Atonement*, p. 485.)

The Mediator did not come in the regular course of law to be punished by justice. The law did not require Him to come. The Mediator came voluntarily

to offer a satisfaction which may be graciously accepted instead of the original obligation. In doing this He manifested the love, and recognized the righteousness of God. "It is impossible to exhibit these in the most affecting manner, except in union with each other." (*Bledsoe*, ii., p. 289.)

Archdeacon Norris, a careful and competent theologian, says that "in the whole Jewish ritual there is no trace of such an idea as that the victim was suffering the punishment which the offender would otherwise have suffered;" and it must be admitted that "if no such idea attached to the symbol, we may be sure no such idea attaches to the reality to which the symbol pointed." (*Rudiments of Theol.*, p. 129, quoted by the Rev. Canon Farrar in *Cler. Symp.*, p. 72.) That atonement was not substitutional punishment, is plain from the fact that atonement was made "for the holy place," "for the altar," and "for the tabernacle of the congregation." The Jews were expressly forbidden to substitute man for man. "The son shall not die," *i.e.*, be put to death, "for the iniquity of the father." "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." "The soul that sinneth it shall die." (*Ezek.* xxxiii. 17, 20.) Accordingly it was not the punishment of our sins, but "the chastisement of our peace" (*Isaiah* liii. 5) that was laid upon Christ.

The strongest argument for the punitive theory of the atonement, is the one used on behalf of the honor of eternal truth. They say the penalty was threatened

by God. His eternal and immutable veracity, therefore, requires that it should be inflicted either on the personal sinner, or on a substitute. But this objection is self-inconsistent. It would prove too much. If immutable verity requires that the threatened penalty should be inflicted, it equally requires that it should be inflicted on the personal sinner, and not on a substitute. "The law exacts personal enduring of the penalty," says Turretine. It therefore does not exact the vicarious enduring of it. It is monstrous to suppose that the threatening had a double meaning, so that it might be inflicted either on the personal sinner or on a substitute, who may be a friend, *i.e.*, that it might be inflicted either for evil and not for good, or for good and not for evil; and that the Divine Lawgiver reserved the right to choose which it should be, whether He would turn the threatening into the greatest curse, or the highest blessing. This is an incredible assumption. It is impossible that such an interpretation could be the true one. Oh, say they, "the Divine sovereignty could relax the law so as to admit a substitute to assume the guilt, bear the penalty, and thus give freedom to the offender." (Hodge, *Theol. Institutes*, ii., p. 496.) But if sovereign pleasure could alter the penalty, it could relax it altogether, and do without either substitute or Mediator. On this supposition there is no unchangeable principle in the Divine Lawgiver, and no need of a Mediator in order to a change of administration. We must maintain against them that there is unchangeable principle in God, and therefore no

room for any change by mere sovereign prerogative. There was only room for admitting the interposition of a great Mediator; and a change of administration was possible only in consideration of the plea which He presented. If the penalty must be inflicted, there was no room for mediation. If the penalty must be inflicted on a substitute, there is still no room for a Mediator. There would be merely two parties—a substitute for one party to be punished by the other party. A Mediator between two parties could not, at the same time, be a substitute for one of them. To assume that Christ became a substitute for one party to be punished by the other, leaves no place for priestly mediation at all. Some concede this, they say: "All that seems to be indispensable to salvation is the obedience of a substitute voluntarily assuming our guilt, and able to endure the curse of the law." (*J. H. Thornwell.*) As a natural consequence, they think little of what seems to them unnecessary. They admit that this is the fact. "It is amazing how little and seldom we enter into those views of the death of the Redeemer, which spring from the consideration of it as a real and proper sacrifice." (*J. H. Thornwell.*) That theory causes the atonement to be wholly rejected by some, and to be sadly gainsaid by others. It is for this reason that "no article has been so much impugned in every variety of form." (*Smeaton on Atonement*, p. 6.) There is no light responsibility in presenting it in a way that exposes it to such opposition, and that leads many to reject atonement

altogether, not knowing that there is another and a better theory of it.

The supposition of a substitute submitting to im-
preventable penalty, is very different from the view
which the Scripture presents, which is that a Mediator
took a priestly office, and presented a propitiatory
sacrifice to avert impending penalty, and to bring the
exercise of mercy into harmony with the principles
and interests of holiness. "He who sees no meaning,
or but poor meaning, in the word sacrifice, as applied
to the work of the Lord Jesus, must miss the very core
of the theological ideas of St. Paul. (Baldwin Brown,
The Pure Idea of Subst.)

"As the atonement is alleged to be the ground on
which the penalties of sin are remitted, the true
solution of the great problem, if a solution be possible,
must be sought in the moral reasons on which those
penalties rest." (*British Quarterly Review*, A.D. 1867.)
The threatenings would not be inflicted for their own
sake, but for the sake of showing God's regard for
moral principles, and for the authority of moral law,
and for the moral interests of the universe. It was
proposed to honor the one and maintain the other,
not according to the original plan, not by inflicting
punishment on the personal transgressors, but by ap-
pointing "another Divine act of at least equal inten-
sity to take its place." (*British Quarterly Review*
1867.) That other act of equal influence on moral
government did take place when He who had honored
the precepts of the law by personally obeying them

with all gladness, further honored the threatenings of the law by voluntarily submitting to suffer chastisement on man's behalf; and then as the Son of God, and as Jesus Christ the Righteous, made intercession for transgressors that they may get space for repentance, and pardon if they do repent. He by this procedure presented a consideration which was satisfactory to Divine Righteousness, and so propitiated God to grant what He requested. "The transcendent worth of that obedience which Christ rendered, of that oblation which He offered, the power which it possessed of countervailing and counterbalancing a world's sin, lay in this, that He who offered these, while He bore a human nature, and wrought human acts, was a divine person; not indeed God alone, for as such He would never have been in the condition to offer; nor man alone, for then the worth of His offering could never have reached so far; but that he was God and man in one person indissolubly united, and in this person performing all those acts: man, that He might obey and suffer and die; God, that He might add to every act of His obedience, His suffering, His death, an immeasurable worth, steeping in the glory of His divine personality all of human that He wrought." (Richard Trevenix Trench, D.D., in *Bible Reader's Commentary*, Rom. v. 19-21.

CHAPTER X.

PRIESTLY INTERCESSION.

CHRIST not only suffered for sin, He makes intercession for sinners.

We must here remember what has been already observed in connection with the typical sacrifices, that everything that it was proposed to accomplish was not effected by the suffering of the atoning victim. That suffering was immediately pleaded by an intercessor. The Jewish High-priest took the blood that was the token of the suffering, and the incense that was the token of accompanying intercession, and carried them into the most holy place of God's tabernacle. This was so important a part of the service that it was made the peculiar work of the priest. The typical priest did not personally suffer, nor was he the one who inflicted the suffering on the typical animal. His connection with the sacrifice commenced with receiving the blood, and presenting it with attendant incense before God. The great antitypical Priest, however, was also the antitypical Lamb of God. As such He personally endured the atoning suffering. But when this was finished on the cross He immediately passed through the veil of His flesh into the presence of God to make mediatorial intercession for transgressors. It was not necessary that He

should go through the veil between the holy and the most holy place in the typical tabernacle. That veil was just then rent in twain from the top to the bottom, as a sign that the work of the typical tabernacle was set aside, the moment that Christ passed through the veil of His flesh to present the great antitypical sacrifice for the sin of the world.

"The Scriptures exhibit a plurality of persons in the Godhead, the union and distinctions of whom are not fully explained; but are shown to be such as to admit of their taking different positions and offices in the economy of salvation." (*Dr. Hodge.*) The Divine Father assumed the office of Guardian of the highest principles and interest of moral government. He deemed it right to maintain His dignity as the Guardian of the normal relations between free beings. "God knows that in preserving His place, He is securing the good of others." For, as Gess admirably expounds it, "God, in maintaining His supreme dignity, preserves to the creatures their *most precious treasure*—a God worthy of their respect and love." (*Godet on Romans*, p. 161.) The Divine Son, the second person of the Trinity, assumed the office of mediating between God and man. He has been on the propitiatory altar which was without the veil of God's heavenly sanctuary. He now enters within the veil, with the token of His sufferings, to make intercession for transgressors.

This great Intercessor had every possible qualification in the fullest degree and the highest perfection. By His willing obedience He had magnified the moral

law, by His voluntary sufferings He had conceded the equity of its penal clauses. He had a personal character infinitely approved and loved by the Divine Moral Governor. An approved character is of the utmost importance to a pleader. Paul recognized this when, making intercession for Onesimus, he reminded Philemon that he who interceded with him was "such an one as Paul the aged, and now also a prisoner of Jesus Christ." (Philemon, v. 9.) Amyntas trusted in it when he interceded with the Athenian Senate for the life of his brother Æschylus. "He lifted up the stump of his arm, and thus pleaded that he had a share in procuring the honor which the battle of Salamis had achieved for their government. The Senate, at the instance of a person of such character and worth, granted the pardon." (Jenkyn on *Atonement*, p. 37.) So the Lord Jesus Christ as the "Wonderful" One attracted the attention of all worlds. He had honored and magnified the law which God had given to man by personally rendering it full and joyous obedience. Though He was pre-eminent in holiness, He became equally pre-eminent in suffering, that He might honor also the Righteousness that guarded the law by conceding that it could have justly carried out its purpose to inflict paralyzing suffering on personal sinners. He conceded this in the most impressive manner by suffering chastisement and dying for His rebellious subjects. Having thus obeyed, and thus suffered, He could plead for the sinner without seeming to wink at sin. He was then manifestly an "Advocate not for

their sins, but for them." (A. Barnes, *Way of Salvation*, 440.) Not to excuse wrong, not to repeal the law, not to lessen the penalty, but to suspend it, and introduce means of inducing men to repent, and entreat pardon and ability for future obedience; and to ask that these things be done for the sake, and only for the sake, of Jesus Christ the Righteous. The Intercessor is deeply interested in the sinner. Moses when at Horeb, pleading that Israel may be forgiven, requested to die rather than not succeed. Jesus loved men so that He actually died for them. With the same degree of love He pleads for them.

"The Father hears Him pray,
His dear Anointed One ;
He cannot turn away
The presence of His Son."

That manifestation of the righteousness of God which is called the wrath or indignation of God, is not an unreasoning, transient feeling. It is a principle whose feelings and decisions abide unchanged, while the considerations before it remain unaltered. But new considerations may be presented by a great Mediator, and these considerations may allay the Divine displeasure so that it would suspend the penalty, in order to introduce measures at once prudential and remedial, maintaining the ends of government and yet fitted to recover man to holiness and happiness. It is essential to the honor of the Divine Moral Governor that the order of the moral universe should

be preserved either by willing obedience, by adequate punishment of the disobedient, or by some other manifestation of at least equal influence. Punishment is God's "strange work," in which He has "no pleasure." It is felt to be right, but not pleasurable. "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." "How shall I give thee up? mine heart is turned within me, my repentings are kindled together." (Ezek. xxxiii. 11; Hos. xi. 8.) In the New Testament, too, we find it recorded by Peter: "God is not willing that any should perish, but that all should come to repentance." (2 Peter iii. 9.)

Hence God would prefer the other plan; and when a Mediator presented a propitiation, He graciously accepted it and granted what was asked in man's behalf. Divine love now assumed the aspect and attitude of grace. "Grace is undeserved mercy, bestowed in consistency with justice." (Rev. James McCosh, *Method of Divine Government*, p. 29.) God now gave the Mediator every facility to work out the redeeming plan. He gave Him supreme authority to carry out, with all wisdom and patience, the accepted plan of winning the alienated world back to God.

"All He wills to do He can do, such is His power all that He can rightly do He will, such is His love!" (W. Archer Butler, in *Bible Reader's Commentary*, 1 Tim. 3. 16.) "He did not think it love enough to die for us; He lives again and reigns for us." He undertakes to sanctify as well as to justify us, to

sympathize with and help us in every time of need, and to secure for us resurrection bodies as well as sanctified souls. And lo! "the voice of many angels was heard round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.'" (Rev. v. 11-13.) Christ undertook to bring the whole creation into union. "In the dispensation of the fullness of time," it is said that God would "gather together in one all things in Christ, both which are in heaven and which are on earth even in Him." "The language here used supposes that the introduction of sin had effected a disunion between men and the other parts of God's creation. It is natural to suppose it should be so. If a province of a great empire rise up in rebellion against the lawful government, all communication between the inhabitants of such a province, and the faithful adherents to order and obedience, must be at an end. A line of separation would be immediately drawn by the sovereign, and all intercourse between the one and the other prohibited. Nor would it less accord with the inclination, than with

the duty of all the friends of righteousness to withdraw their connection from those who were in rebellion against the supreme authority, and the general good. It must have been thus with regard to the holy angels on man's apostasy. Those who at the creation of our world had sung together, and even shouted for joy, would now retire in disgust and holy indignation." (*Andrew Fuller*.) But through the mediation of Christ man may be reunited to God, and and hence may be "united to all who love Him, throughout the whole extent of creation." Hence, all the hosts of angels gladly present themselves to become ministering spirits to the heirs of salvation.

It was intended to have a similar unifying effect on the different nations of men. Paul had this idea when he said, "for the love of Christ constraineth us." 2 Cor. v. 14. Paul, a Hebrew of the Hebrews, and Timothy said this when earnestly engaging in beseeching the Gentile Corinthians "to be reconciled to God." Why had their love thus overstepped the bounds of kindred and nation? Because, say they, "the love of Christ" *i.e.*, Christ-love to man, "constraineth us." Christ's love led him to die for *all men*, whether Jews or Gentiles. Hence, Paul says, "We thus judge that if one died for all, then were all dead," rather "therefore all died." (Revised Trans.) They were placed by such an example under the highest obligations, to die to every alienated thought and feeling towards fellowmen, not of their own kindred or nation. Not only so, Christ died for them

that "they might not live to themselves" any longer, but "to Him who died for them and rose again;" and who now wishes them to co-operate with Him in benevolently promoting the well-being of men of every tongue and people; that they may be influenced no longer by belittling selfishness, but by expanding benevolence, "Wherefore, hencefore know we no man after the flesh." Our thoughts and feelings towards fellowmen are no longer determined by their genealogy, "Yea though we have known Christ after the flesh," *i.e.* as a Jew, "of the seed of David according to the flesh;" yet, since "he tasted death for every man," and ever lives to make intercession for all who come to Him, "we know him as a Jew no more," (*T. Binney*) but as the all-loving all-redeeming Son of God. "Therefore if any man be in Christ he is a new creature, old things have passed away;" his old selfish thoughts and aims have gone, and "all things have become new;" for the Lord has taught them "to abound in love one toward another, and toward all men, to the end he may establish their hearts unblameable in holiness." (2 Cor. v. 14-17; 1 Thess. iii. 12, 13.)

This world is not too small a sphere for such a wonderful display of Divine love. "Let creation be ever so extensive, there is nothing inconsistent with reason in supposing that some one particular part of it should be chosen out from the rest as a theatre on which the great Author of all things would perform His most glorious works. Every empire that has been founded

in the world has had some one particular spot where those actions were performed from which its glory has arisen. The glory of the Cæsars was founded on the event of a battle fought near a very inconsiderable city, and why might not this world, though less than "twenty-five thousand miles in circumference," be chosen as the theatre on which God would bring about events that should fill His whole empire with glory and joy? "The truth is, the comparative dimension of our world is of no account, if it be large enough for the accomplishment of events which are sufficient to occupy the minds of all intelligences." (*Andrew Fuller.*) God's care of man will not be considered inconsistent with the greatness of God if we "remember that whilst magnitude is nothing to infinity, and locality is nothing to immensity, the interests of morality are everything to justice, and the happiness of being is everything to benevolence." (*D. Thomas.*)



CHAPTER XI.

INTERCESSION OF CHRIST CONTINUED.

It is specially important to examine in detail what the great Intercessor asked for immediately after His sufferings. We can ascertain what the particular requests were by looking at what the Divine Father granted in reply. We shall first briefly enumerate the particulars, that they may be brought into one view. We shall afterwards consider them severally at greater length.

(1) The hostile attitude of Divine Righteousness towards sinners was changed, for Christ's sake, into the friendly act of holding back the incurred penalty, and, thus opening the way for the exercise of mercy and grace. "We were reconciled to God by the death of His Son:"

(2) , for Christ's sake, set aside the dispensation of s under which Adam had been placed in l aise :

(3) God graciously introduced the new covenant of grace, which is suited to man's fallen state, and adapted to his recovery. Christ's blood is called "the blood of the covenant:"

(4) God accepted Christ as a ransom, and for His sake granted a new probation to the human race,

within reach of the remedial agencies and means that were graciously introduced :

(5) God, in further compliance, sends the Divine Spirit in the name of Christ to reveal to man the covenant of grace that had been made, and to aid them to understand it:

(6) God, for Christ's sake, exercises forbearance with sinners, while the gracious plans of the new covenant are employed and can be prudently continued. "I," said Christ to one, "I gave her space to repent:"

(7) He also sends the ministry of reconciliation to "beseech men in Christ's stead to be reconciled to God" on their part, and for this purpose to take the steps which lead to restored confidence and fellowship.

The results just mentioned were actually and immediately secured by Christ's death and intercession, independently of any condition on man's part. But there are also other blessings which can be conditionally secured. For conditions were introduced at this point in order to deal with man as a free agent, whose recovery to holiness, and continuance in it cannot be necessitated; but must be effected, if at all, without doing violence to His will. Hence these other contemplated results were not immediately effected, but provision was made for their accomplishment when conditions were attended to. It will be remembered that in the typical sacrifices everything that it was proposed to do, was not effected by the intercession of a typical priest. After the offering of typical sacrifice and incense, there was still a necessity for sprinkling

water, mixed with sacrificial elements (the water of purifying), before ceremonial guilt was actually removed, and the defiled were admitted into the services of the temple and the fellowship of God's people. So the offering of the true sacrifice did not immediately accomplish everything that was in contemplation. But it made abundant provision for securing those remoter results, on compliance with repentance and faith, as prudential and practicable conditions.

(8) Pardon, (9) Justification, (10) Adoption, (11) The Witness of the Spirit, (12) Regeneration, (13) Entire Sanctification, (14) An everlasting inheritance, may thus be obtained.

One provision for securing these farther results was, that Christ was to ascend into the most holy place of the true tabernacle in heaven, to appear in the presence of God for us, and to make intercession in "every time of need." (Heb. ix. 24.) He now appears before God, graciously enthroned on the mercy-seat, and is ready to be an Advocate for every sinner who comes before it in a penitent state of mind, asking pardon and renewing grace, and for every child of God who needs more grace. As He tasted death for every man, He makes intercession for every man, for "it may be assumed as certain that the same persons are the objects of both." (Dick's *Theol.*, ii., p. 556.) But He specially pleads for those who "call Him to their aid," as the word *παρακλητος* (Advocate) literally means. The subject will come up again when we are considering the conditions of salvation.

Christ entered heaven, not "to present continuously His own oblation of Himself, once offered here below, but to make intercession for us. Accordingly the Lord's Supper was not intended to symbolize on earth a perpetual presentation by Christ Himself in heaven, till the High-priest returns from behind the veil." (*Rev. Rich. T. Littledale, D.D.*) His abiding there is a proof that there is no need whatever of more offering for sin. The sacrifice has died once for all; and "the offering has been presented once for all." "Nothing could have more fully impressed on the mind of a Jew the thought that the work of presentation, as well as the mactation, was for ever over, than the statement that the High-priest was no longer standing before the mercy-seat, but sitting down within the most holy place." (*Rev. Alex. Mackennal, M.A., in Clerical Symposium, p. 30.*)

Our great High-priest is now in heaven. "At the time when the apostle John first beheld the vision of the heavenly propitiatory, there was only an undefined glory as of a jasper or a sardine stone in the midst of the Shekinah. Around the throne, however, there was a rainbow, the token of prophecy unfulfilled, the pledge that it would be fulfilled. That fulfilment was accomplished when the apostle looked again. The obscurity was now removed and the occupant of the throne fully revealed. And lo! it is "a Lamb as it had been slain," indicating therefore that the throne of Majesty is now a heavenly mercy-seat." (*Smith, on the Cherubim.*) Our High-priest now abides on that

heavenly mercy-seat, and exercises there the intercessory part of His priestly office. The typical high-priest was not permitted to continue in the typical holy of holies. Since he had not offered an effectual sacrifice, he had to return and resume his sacrificial ministrations, and by this means teach the need of a better priesthood. But Christ needed not to return, because by one offering He had made a sufficient oblation and satisfaction for the sin of the world. He was a great High-priest, for He had done by one offering what many typical priests could not do by centuries of ministration. He offered sacrifice "once for all" on earth. He ever lives to make intercession in heaven. The altar of incense is the only altar in heaven. (Rev. viii. 3, 4.) His atoning sufferings need no repetition. His intercession is needed and is repeated in every time of need.

"The Jewish religion was from God. It therefore was necessary to shew that Christianity was in perfect harmony with it when rightly understood, and was necessary to its completion." (Mark Hopkins, in *Bible Reader's Commentary*, Heb. viii. 1-4.) Christianity has Christ as a High-priest,—“the Cross as the altar of propitiation, and the upper world as the Holy of holies, where the risen Redeemer appears in the presence of God for us.” Thus the typical priest and sacrifice appear to be only shadows and signs of what was to be found, substantially, in the Person and work of the Great High-Priest of our profession!” (T. Binney.)

CHAPTER XII.

IMMEDIATE RESULTS OF INTERCESSION MORE FULLY
CONSIDERED.

WE return to examine more fully the immediate results of Christ's propitiatory sacrifice. We enumerated them briefly in order to place them in one view; we now look at them severally, and more closely and searchingly:

(1) As already mentioned, one of the immediate results of Christ's propitiatory sacrifice and intercession was a suspension of the penalty incurred by transgression. Our first parents did not "die on the day they ate the forbidden fruit." The descending penalty was stopped and held back for the sake of Him who is represented as "the Lamb slain from the foundation of the world." Instead of the infliction of the penalty we see a suspension of the penalty.

(2) Not only so, we see a setting aside of the covenant of works to which the suspended penalty belonged. Man "was under that covenant of works for a certain probationary period. This constitution provided everlasting well-being on condition of perfect obedience." (*Dr. Hodge.*) Adam in his first estate was capable of such obedience; but one failure to render it would cause a forfeiture of the offer of eternal blessedness. To that covenant was appended

a threatening of everlasting ill-being in case of disobedience, and this was to be inflicted for even one transgression. One transgression would close up for ever personal probation. If transgressed by our first parents, when they alone existed, it would, if wound up as first intended, have consigned them to a place of punishment, and prevented the personal existence of their offspring.

But, in fact, that covenant was not carried out to its intended results, because men were redeemed from under it by Christ who gave Himself a ransom for their deliverance.

Adam and Eve were thus placed again in circumstances in which they could become the heads of the human race. These being born unholy, in consequence of the fall of their first parents, it would not have been possible for them to have observed the conditions of the covenant of works. Hence Christ redeemed them from that covenant by presenting considerations which made it satisfactory to Divine righteousness to set it aside.

Not only so, He procured for them a covenant of grace which makes provision to restore man to ability to obey, which pardons many offences, which makes "all the sufferings of the present time work together for good," which will furnish a more glorious body, and a more glorious everlasting inheritance. So that we are under a much more desirable covenant than Adam first was. This change was not made by sovereign prerogative. It was procured by Him who is

represented as "the Lamb slain from the foundation of the world," *i.e.*, from the death of the first typical lamb. As Mr. Wesley said: It is by His "sacrifice for sin" that "God is so far reconciled to all the world, that he hath given them a new covenant; the plain condition whereof being once fulfilled, 'there is no more condemnation' for us, but we are profited freely by His grace, through the redemption which is in Christ Jesus." (*Sermon V. i. 9.*) James Macknight, D.D., took a similar view. He says: For Christ's sake God has "placed all mankind, ever since the fall, under the gracious new covenant procured for them through the obedience of Christ, in which the pardon of sin is offered to them, together with eternal life, on their fulfilling its gracious requisition." (Macknight on Rom. v. 10.) Thus "the effect of the atonement was a change of dispensation." (Dr. Dick's *Theol.*, i., p. 79.) Dr. Hodge says: "Christ died for all that He might arrest the immediate execution of the penalty of the law upon the whole of our apostate race; that He might secure for men the innumerable blessings attending their state on earth which, in one important sense, is one of probation, and that He might lay the foundation for the offer of pardon and reconciliation with God on condition of faith and repentance. These are universally admitted consequences of His satisfaction." (*Theol.*, ii., p. 558.) St. Clement said that Christ "changed the sunset to the sunrise." These words may be applied to His introduction of the new covenant.

This covenant of grace was confirmed by Christ's sacrificial blood, called for this reason "the blood of the New Testament" (or covenant). The Hebrews knew that covenants were confirmed by sacrifice. David referred to this fact when, as a prophet, he said: "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Mr. Wesley clearly saw that this covenant of grace was introduced in this way. He says: "By the sacrifice for sin made by the second Adam, as the representative of us all, God is so far reconciled to all the world that He hath given them a new covenant, the plain condition whereof being once fulfilled, there is now no more condemnation for us; but we are justified freely by His grace through the redemption which is in Christ Jesus." (*Sermons*, i., 9.) "This passage," says Dr. Burwash, "is probably the most exact statement of the work of Christ to be found in Mr. Wesley's writings." (*Wesley's Doctrinal Standards*, 190.)

God's promises were given in covenant form in condescension to the fact that men attach more confidence to a particular promise made at a particular time and place, and written, sealed, and delivered; than they are disposed to attach to a general declaration of kind feelings and purposes.

In covenants there are laws and promises, and these are so connected together as that the fulfilment of the one depends on the performance of the other. A new covenant was made by connecting the same law with new promises, and in this way the law

was not destroyed but perpetuated, while the covenant was changed.

The original law did not need to be lowered in order to be thus placed in connection with a new covenant. The Divine law is indeed a transcript of God's moral perfections, but it is adapted to finite creatures. It is not the fullest possible transcript of the infinite perfection of divine moral excellence; it is one that is fitted to the capacity and ability that is possessed, or that is attainable by creatures made after the image of God. It was from the beginning so framed as to be adapted to finite capacities, and equally adapted to every capacity. Its requirement was and is: "Thou shalt love the Lord thy God with all *thine* heart," etc. From Adam, in Paradise, it required all the love of which Adam was then capable. Eve was required to love with all the mind she then had; perhaps her capacity was not of the same measure as Adam's. Had they continued holy, their offspring would have been holy too, and would have loved with all their minds and hearts, before they were capable of loving in the degree that was possible to their father's mind and heart. When Adam fell by transgression he lost for himself and his offspring the natural ability to love God. But ability for this duty was made obtainable through the Mediator. Means were graciously provided by the new covenant. For this purpose suitable promises were superadded: "I will write My laws in their mind and in their heart," that they may get ability to render the still required

obedience. This was to be done partly by giving a written revelation, and partly by sending the convincing and renewing Spirit. (See chapter on the Spirit.) These superadded promises of the new covenant, therefore, concern the yet unrenewed and unenlightened, and accordingly include the infant world. The covenant says: "I *will* put My laws into their minds," not I have put them, etc. The new covenant adds, "I will be merciful to their unrighteousness," thus making provision for pardoning sin, and healing backsliding, and giving everlasting well-being on condition of repentance and faith in those promises. These conditions are expressed on some occasions, and are supposed to be known and implied when they are not expressed.

As such provision has been made by Christ, it is manifest that it is wrong to say that the law is now "an inexorable taskmaster demanding the impossible." (*Hodge*, p. 153.) This position falsely assumes that man's present state has been influenced by Adam only. But man's position in this world is affected also by the results of the work of Christ. It was divinely resolved that Christ, the second Adam, was to come before the first Adam was divinely permitted to propagate the race under the influence of hereditary sinfulness of disposition. Accordingly, though born sinful, they are born where a remedy is provided, by which they may be renewed and fitted to become personally righteous. To have native ability to obey the law is not necessary to accountability, when there is opportunity to obtain

gracious ability. The obtaining of it is dependent on reasonable conditions in the case of those who are old enough to be in responsible probation. Grace is given unconditionally in the case of those who die before the years of personal accountability. In the case of dying infants, the law is unconditionally written in their minds and in their hearts, fitting them to know God, and to love God, and, consequently, to "do His will as it is done in heaven." This is done for Christ's sake. And from this point of view we can see the relation of Christ's work to children, whether those who die before the years of accountability, or those who live to mature years.

Since such aid is obtainable through Christ, those who fell in Adam are still regarded and treated as moral agents, when they come to years of understanding.

A moral agent must have the following qualifications: 1st. An intelligence that makes him capable of seeing the relations which exist between the creature and the Creator. 2nd. An opportunity to get a knowledge of his duty. He must have either actual ability for his duty, or an opportunity to obtain ability. 3rd. A conscience that may be made to feel the conviction that he is under responsibility to use those opportunities in order to get ability; and when it is got, to use it in doing what is right and avoiding what is wrong. 4th. A capability of feeling happiness and misery, and of hoping for the one, and fearing the other; and of fearing threatened punishment more

than he loves forbidden pleasure. 5th. A will capable of giving attention to the commands and motives presented by authority ; and which may be influenced by such attention to choose and act as required. But the will, being free, must be left independent enough to give or not to give attention, and to use its power to do, or not to use it. This independence of the will is absolutely essential as an attribute of moral agency. It is necessary to being a proper subject for praise or blame, for reward or punishment. "Whoever praised the sun for shining; or condemned the lightning for killing?" In short, man, though fallen through Adam, obtains through Christ what still makes it equitable to deal with him as a moral agent. Hence God left him under moral government; praises and will reward the right use of his opportunities, and condemns and will punish a wrong use of them.

Men believe themselves and each other to be moral agents, for they approve or condemn themselves; they applaud and censure each other. These things are done even by those who inconsistently deny that man is a moral agent. All men put their children under moral training, and resort to moral means to move them to right actions. And it is by temptation, rather than by force, that persons generally try to lead others to wrong actions. Ecclesiastical and civil governments try to rule by the conviction of responsibility, the authority of the law, and the influence of motives. If men are not moral agents, it would follow that all the intelligent beings referred to have

been deceived; and that no government, parental, civil, or divine, is adapted to man's nature.

It was, of course, anticipated that some men would abuse the covenant of grace. Hence when Christ gave Himself as the sacrificed Lamb of God to confirm that covenant, He gave Himself to be also "a surety of the covenant." Should man ungratefully make a wrong use of the space for repentance and of the goodness that was intended to win him to repentance, Christ would be present to plead that He Himself had magnified the law by His personal obedience, and that He had submitted to chastisement on man's behalf, and it was for His sake that man had got what he ungratefully abused.

But it would be an unspeakable shame for any man to render this necessary. Hence, as we shall see, one work of the Spirit, when sent in Christ's name, is to convince man of sin in not believing in Christ—the sinfulness of making their Redeemer a Minister of sin instead of a Saviour from sin. We should on this account "pass the time of our sojourning here in fear, knowing that we were not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot." (1 Peter i. 17.)

CHAPTER XIII.

THE ONE MEDIATOR AS REDEEMER.

GREAT importance is attached to His work of redemption. Take, for instance, the memorable saying of our Lord Himself, recorded by two of the Evangelists, "The Son of man is come not to be ministered unto, but to minister, and to give His life a ransom *λύτρον*, for many." (Matt. xx. 28, Mark, x. 45.) And the testimony of Paul, "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom, *αντίλυτρον*, for all." (1 Tim. ii. 5, 6.) Hence we read of "the redemption which is in Christ Jesus," *i.e.*, Christ Himself was the ransom or price of deliverance.

In some cases a ransom was a commercial equivalent. In Christ's case it was an equivalent in governmental value. This figure illustrates the fact that what Christ did was done voluntarily, and also that He who delivered up the captives, did so voluntarily. Redemption delivers a captive not by superior power or authority, but by a ransom freely offered by a friend, and freely accepted by the party holding them in bondage. The one is not forced to pay, the other is not forced to receive the ransom price. What is done is done voluntarily.

To redeem is not merely to buy, but to buy back.

Christ did not intend to release men in such a way as would leave it optional to go where they please, and henceforth do what they choose; but to induce them to come back to their proper home, and to the duties connected with it. "Thou hast redeemed us to God by Thy blood." (Rev. v. 9.)

"A slave, or a prisoner of war, is said to be redeemed when a sum of money, or another person, is given in exchange for him." (*Felix Neff*.) So men were said to be redeemed when Christ gave Himself a ransom for them.

Those who are redeemed, however, are not forced to return when released. They are not compelled to make the intended use of the gracious opportunity procured for them. "As men are free agents, not chattels, it is left to the free determination of their own will to say whether they will serve Him who has bought them." (*Morrison*.) They are, however, placed under fresh obligations to do so. They are "bought with a price," and should manifest gratitude to their gracious Benefactor, as well as allegiance to their Ruler.

The ransom paid clearly shows that Christ did not rate us at a low price, but "at a great price." He did not think our worth could be estimated in gold and silver. He gave Himself for us. He regarded us as having souls made after the image of God, which, though not retaining His moral image, bear still His natural image, His spirituality, His free agency, His immortality. He therefore did not try to ransom us

with "corruptible things such as silver and gold, but with the precious blood of Christ." "The real value of an object is that which one who knows its worth will give for it. He who made the soul knew its worth, and gave His life for it." (*Jackson.*)

Here a substitution of Christ's person is spoken of, but, as Dean Stanley observes, "it is in connection with the idea of ransom, not with that of sacrifice." He was a sin-offering before He was a ransom. The sacrifice was for us, or on our behalf. The ransom was in our stead. This substitution is expressed by *αντι*, instead of (Matt. xx. 28, Mark x. 45. Lange on 1 Cor., p. 310.) When the allusion is to a sin-offering the word used is *περι*, for respecting, as in Rom. viii. 3; 1 Jo. ii. 2; iv. 10, *περι αμαρτιας* or *περι αμαρτιων*. Hence the work of Christ as a Mediating Priest is distinct from His work as a Redeemer. The former takes logical precedence of the latter; and it is in this order that we have considered them.

Deliverance from unsuitable law is plainly connected with the scriptural idea of redemption. Paul told the Galatians that, "In the fulness of time Christ was made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 5.) He had said "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

(Gal. iii. 13, 14.) "Paul always conceives of the law as an individual whole, while he yet has in his mind sometimes more the ritual, sometimes more the moral aspect of this one divine νόμος (law), according to his object and connection." (Meyer on Rom. iii. 20.) The reference in this passage is to the added ceremonial law that was intended to keep Jews and Gentiles distinct, as far as marriage relationship was concerned, till the Messiah came. It, for this purpose, ordered the Jews to observe ceremonies to which the heathen were averse, and to reject those to which the heathen were attached, and thus formed a ceremonial wall of partition between them. But it was a "yoke of bondage," and it treated the Jews as servants, as children under age. It was in compliance with one of the threatenings of that ritual law that the Jews crucified Christ on the tree. But Christ, after submitting to crucifixion, repealed and set aside that added ritual law, and thus delivered that people from its bondage, and from the curse of crucifixion which is pronounced on disobedience. The Apostle did not say that "every one that is hanged on a tree is accursed" of God. He omitted these words, he left them unquoted. (Deut. xxi. 23.) Christ was an exception. He was not One whom God thought worthy of exposure on the cross. Christ was accursed by man, but not by God. The sufferings inflicted by "wicked hands" were altogether distinct from those which it "pleased the Lord" to inflict, when "the chastisement of our peace was upon Him."

The law of typical sacrifices, also, was set aside by "the body of Christ." His death, as the great anti-typical sacrifice, fulfilled and set aside the law of typical sacrifices. All people became "dead to this law" by the sacrificed "*body* of Christ." (Rom. vii. 4.)

Redemption indicates also that men were delivered from under the covenant of works first imposed on Adam and his posterity, in order that they may be placed under the covenant of grace. That first covenant was not sovereignly withdrawn and destroyed. Men were redeemed from under it; they were delivered in consideration of the satisfaction which Christ presented for this purpose also.

Christ by His *atoning* sufferings had opened the way to deliver guilty man from the penal consequences of transgressing the great moral law. But deliverance from punishment was not the only thing which men needed. They were in a state of bondage to sinfulness and mortality, and they needed to be *redeemed* from these. It is only through the mediation of Christ that the Holy Spirit divine could approach an unholy soul, to reason with it, and "renew it after the image of God, in knowledge, righteousness, and true holiness," (*οσιοτης*, beneficence, merciful kindness.)

When captives were freed from a human conqueror who held them in bondage, they were freed also from attending evils, such as servile labor and oppression. They were, on this account, said to be redeemed from these also; though in a less precise sense of the word.

So, when Christ redeemed men to place them under a covenant of grace, it was with the ultimate object of freeing them from every attendant evil. Hence, by a similar extension of the meaning of the word in theology, they are said to be "redeemed from iniquity" (Tit. ii. 14); from "this present world" (Gal. i. 13); from the "vain conversation, received by tradition from the fathers" (1 Pet. i. 18, 19); and from mortality, by "the redemption of the body." (Rom. 8.) And mention is also made of the redemption of man's abode from the curse introduced by the fall, that it may become "an inheritance, incorruptible and undefiled, and that fadeth not away." (1 Peter i. 4.)

In this case the captives were utterly insensible to the misery of their sinful state, and to the desirableness of being delivered from it. The Redeemer, therefore, must appoint agencies "to convince them of the misery of their state, and to awaken in their hearts the desire of liberty. The captives were totally ignorant of the way that leads back to the home whence they had been exiled, and totally incapable of encountering the manifold difficulties and dangers with which that way abounds. The Redeemer, therefore, must possess power, both to lead them in the right way, and to support, and strengthen, and uphold them against all opposition. The captives had acquired habits and dispositions which totally incapacitate them for the occupations and enjoyments of the country to which they are to be brought. The Redeemer, therefore, must possess power to change the

whole tenor and current of their habits, affections, and dispositions." (Marcus Dods *Incarnation*, p. 17.)

It must be remembered, also, that "the captives had been guilty of crimes, and that they must not be returned in a way that would be an infringement of that law by which they were condemned, or be a dishonour to the Sovereign by whom they were banished, or dangerous to those of His subjects who never rebelled. The Mediator, therefore, must possess a power to ensure them a welcome reception; He must bring them back in such a way as to magnify and make honourable the law which they disregarded; He must display the equity and justice, as well as the goodness and mercy, of the Sovereign by whom they were exiled,—and thus give stability to all the principles of His moral government and additional security to all His faithful subjects." (Marcus Dods *Incarnation*, p. 17, 18.)

On this account, as we have already stated on a former page, Christ had to appear first as a Mediating Priest to offer propitiatory sacrifice and intercession in their behalf. To suppose that deliverance could be effected by a ransom merely, would be to suppose that sin is merely a debt, in which case full and immediate deliverance could be procured on pecuniary principles. Deliverance, in that case, could be effected by a commercial transaction. But sin is not a mere pecuniary debt; it is a *moral* crime, and satisfaction for it requires to be made, not on *pecuniary*, but on *moral* principles. Satisfaction on *pecuniary* principles leaves

no room for pardon ; satisfaction on *moral* principles does. The reason of the difference is easily perceived. Debts are transferable ; crimes are not. In cases of debt and credit among men a person may offer to take the place of a debtor. In which case, "from the moment that offer is accepted, the debtor is free, and may claim his liberty, not as a matter of favour, at least on the part of the creditor, but of strict justice. Or, should the undertaking be unknown to him for a time, yet as soon as he knows it he may demand his discharge, and, it may be, think himself hardly treated by being kept in bondage after his debt had been actually paid. Debts that are transferred cannot be pardoned." (*A. Fuller.*) That our sins are debts is perfectly true ; but many and mischievous are the errors into which men have been led by considering them merely as debts ; and one of the worst of these errors is, that if sin be regarded merely as a debt, then an atonement by a Mediating Priest must be looked on as altogether unnecessary. But sin is seen to assume another aspect, the aspect of crime, when God is looked upon not as a mere creditor, but as the supreme Moral Ruler of all, appointing a law for the welfare of the universe, and pledged to maintain its authority before the eyes of every creature ; then it is seen that disobedience against such a Governor could be forgiven only for the sake of what Christ did as a Mediating Priest. On this account there must be a propitiatory offering by a Mediating Priest, as well as a ransom by a Mediating Friend.

A ransom may be accepted conditionally. "A philanthropist, for instance, may pay the ransom price of an enslaved family in such a manner that the children shall be freed unconditionally; but that the parents shall be liberated on condition of their suitably acknowledging the kindness." (*Randles*, p. 10.) So Christ intended by His ransom to procure eternal redemption, unconditionally in the case of all children dying in infancy; but conditionally in the case of persons come to the years of accountability. The latter are required to repent and ask grace to lead a new life in order to obtain "eternal redemption."

In the case before us, the slaves were redeemed that they might be made kings, and that they might reign with Christ in the everlasting kingdom. Many have availed themselves of the gracious and glorious privilege. Already they form a multitude whom no man could number. Let us follow their example, that finally we may unite with them in the adoring exclamation: "Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made unto our God kings and priests; and we shall reign on the earth" (Rev. v. 9), when the earth shall have been made a new earth, specially adapted to men renewed after the image of God, and far excelling its first Edenic loveliness; because specially prepared for the Lord Jesus as the heir, though to be shared by all who have been graciously made joint-heirs with Him.

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CHAPTER XIV.

RECONCILIATION OF GOD TO MAN THROUGH THE DEATH
OF HIS SON.

WE continue to reconsider the things for which the Mediator made intercession immediately after His sufferings. That intercession, as we have already seen, had some immediate results. It actually procured a suspension of the penalty. It actually procured the redemption of man from under the covenant of works, and his being placed within reach of the covenant of Grace. Now the production of these immediate results, seems to constitute that reconciliation of God, which was effected by the death of His Son; and which led to the appointment of the ministry of reconciliation, to beseech men to be reconciled to God. *Καταλλάσσω* means primarily to change. "In the elder Greek writers the verb *καταλλάσσω* means to exchange for an opposite; as *καταλλάσσειω την εχρην τοις στασιωταις*. He exchanged within himself enmity for friendship (that is, he reconciled himself) with his party; or, as we say, made it up with them." (Coleridge, *Aids to Reflection*, p. 288.) In the much graver case of sin against God, mediation was necessary. God was reconciled to man "by the death of His Son." (Rom. v. 10.) For Christ's sake He exchanges holy indignation for merciful kindness.

God desisted, on His part, from His purpose to inflict immediate punishment; He accepted the satisfaction presented by Christ, and consented to the terms on which pardon and renewal are offered to man.

The Greek word means the establishment of friendly relations between persons who had previously been at variance: "on which side the antagonism exists is not to be determined by the word itself, or by the grammatical construction." (Dr. Dale, *Atonement*, p. 493.) Hence other words are used in connection with it to show whether the enmity has been mutual, or one-sided; and if so, on which side is the active enmity. (*Cremer*.) For instance, when it was said, "Wherewith shall David reconcile himself to his master," the context shows that the meaning is, "What shall David do to turn away Saul's anger from him, and dispose him to pardon." When our Lord said, as reported by Matthew, "If thy brother hath aught against thee, go and be reconciled to thy brother," nothing can be plainer than that the purpose of going to the offended person is to persuade him to avert his anger and be at peace with the offender; that is, it means in such cases to reconcile the offended person to the offender. The word has the same meaning in the statement, we "were reconciled to God by the death of His Son." (Rom. v. 10.) God was the offended party, but the mediation and death of His Son disposed Him to open the way for re-admitting the offenders to renewed fellowship. The cause of this reconciliation, which the Scripture assigns is "the death of

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Christ, and consequently His death was a propitiatory sacrifice." (Dr. Dick's *Theol.* ii., p. 76.)

This meaning is made more clear by reading the preceding context in connection with it, which speaks of our being "*justified by His blood.*" In this sense the sacrificial death of Christ reconciled God, *i.e.*, averted from us the Divine displeasure when ready to inflict the incurred penalty. This is confirmed by the fact that "in many parts of Scripture words and phrases, which are in their meaning perfectly equivalent with reconcile and reconciliation, are used respecting the state of God's regards towards sinful creatures;—as when He is said to be 'pacified,' and to have His 'anger turned away.' It is not about the word we dispute, but about the thing." (Wardlaw, *Soc. Controversy*, p. 217.) The second of our Articles of Religion speaks of "Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us;* and to be a sacrifice not only for original guilt, but also for the actual sins of men."

"Reconciliation implies previous mutual alienation. The offences given by the one party have been felt by the other." (Rev. Alex. Mackennal, M.A., *Clerical Symposium*, p. 27.) "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." (Is. lix. 2.)

The intervention of a Mediator between God and man presupposes that a change of relationship be-

* The same phrase is used by the Augsburg confession, "ut reconciliaret nobis Patrem."

tween the parties may be effected, that God's legal purposes, and man's moral enmity, were not absolutely unchangeable; that the former may be modified in compliance with the considerations presented by a Mediator, and that the latter may be removed by remedial means. This idea of change is included in the principal words used by the inspired writers to denote the effect of Christ's death as it respects God. *καταλλάσσειν* means (a) to change, (b) to change from enmity to friendship, (c) to change from righteous displeasure to merciful forbearance, with a view to renewed fellowship. The Divine displeasure admitted of such change in such circumstances. The many examples of God's anger being "kindled or quenched towards portions of His subjects, show that change is possible to it." (Dr. Randles, *Substitution*, p. 20.)

We find reconciliation by sacrifice spoken of in connection with the typical ceremonies. Take the following instance: "And one lamb out of the flock, . . . for a meat offering, for a burnt offering, and for a peace offering, to make reconciliation for them, saith the Lord God." (Eze. xlv. 15.) This was reconciliation by sacrifice. Such a result is prophetically attributed to the Messiah's sacrifice by Daniel: "Seventy weeks are determined . . . to make reconciliation for iniquity." (Dan. ix. 24.) In the Septuagint the Greek word is *εξιλασκεσθαι* (to make reconciliation.) This word is used historically by Paul when he declares that Christ is "a faithful and merciful High-priest to make reconciliation for the sins of the people." (Heb. ii. 17.)

"In 2 Cor. v. 18-20, the phrase 'God was in Christ reconciling the world unto Himself' is explained by saying in the same sentence, 'not imputing their trespasses unto them.'" (Rev. A. A. Hodge on *Atonement*, p. 167.) This showed reconciliation to some extent. Instead of sending His ambassadors as ministers of justice, to charge upon men the guilt of their sins in order to punish them; He commissioned them as ministers of mercy. They were sent to say, "we pray you in Christ's stead to be reconciled to God." Here we are exhorted to be reconciled to Him on the ground of His previous reconciliation. This previous reconciliation was, of course, in the lower sense of the word.

The extent of meaning which a writer attaches to a word is sometimes made known by the order in which he places it. The reconciliation on God's part, which precedes sending the ministry of reconciliation, who try to win man by using persuasion and entreaty as ambassadors and substitutes for Christ, was not reconciliation in the fullest sense of the word. It did not include, in this instance, the idea of restored fellowship and harmony. It is equally obvious that the word reconciliation, as elsewhere placed after "making peace," has the fuller sense, as when the apostle said: "For it pleased the Father that in Him (Christ) should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself." (Col. i. 19, 20.) This order shows that the word reconciliation is now used in a high sense, but it

also shows that the words "making peace" are here used in a low sense. "Making peace," says Cremer, "can here mean only putting an end to strife with a view to bringing about reconciliation in the fuller sense of the word. When reconciliation is used in the low sense it has much the same meaning as that here given to "making peace through the blood of the cross." It means that God had put away His hostile attitude, and assumed one which manifested desire to win man back to restored friendship and service. He who had shown forth His holy indignation, and was ready to judge and punish the transgressors, is now exhibiting gracious forbearance, and proposing to pardon on repentance, and to use means to induce men to repent.

Hence it is clear that when God so loved the world that He gave His only begotten Son to be a propitiatory sacrifice for our sins, His love was not as yet pardoning love, but merely "a divinely benevolent disposition" to deliver us, for the sake of a great Mediator offering a proper propitiation, to accept it when presented; and then to unite with Christ in sending "the ministry of reconciliation," which entreats men to receive the reconciliation offered by God.

When the Hebrews spake of propitiating God, they generally made reference to the human offence that occasioned the need of it. "Ye have sinned a great sin," said Moses to the people after they had worshipped the golden calf, "and now I will go up unto the Lord; peradventure, I shall make atonement (or propitiation)

for your sins." (Ex. xxxii. 10.) The Jews never attributed to Jehovah the unreasonable and unreasoning passion which was ascribed to heathen deities. They knew that in the true God "there is never any causeless anger and therefore it was their habit, when they spoke of propitiation, to describe it as a propitiation for *sin*. The justice of the Divine displeasure was always and explicitly acknowledged." (Dale, *Atonement*, p. 167.) God is not naturally alienated in feeling from man, as the heathen supposed their gods to be. God naturally is loving to man. But He is also a holy God, and a just Moral Governor; and, as such, is not willing to exercise mercy, unless it could be done in a manner consistent with the honor of His government, and with the safety of His subjects.

God's holy indignation against ill-doing is not a feeling that may be appeased by any means that could produce pity in its stead, as those seem to think who undervalue Christ's work, and think it sufficient to change man's work of repentance into penance, *i.e.*, into showing such mental and bodily suffering as may awaken pity in a beholder. This plan aims to appease a mere feeling, not to satisfy a principle. But God's indignation is an intelligent, reasonable, equitable principle, whose object is to oppose and restrain those violations of public law, that would convulse and overthrow the moral order of the universe. The question, therefore, is not how can a feeling of anger be changed into a feeling of pity, but how can it be changed into

a feeling of calm assurance, that its governmental interests can be maintained without inflicting the incurred penalty. It can be propitiated, and pacified only by means that answer the great ends of moral government as effectually, as the infliction of punishment on the personally guilty. God's righteousness does not act with unprincipled and unreasoning emotion, but with the most deliberate aim, and the most wise purpose of guarding the sacredness of public law and the safety of the moral universe. The question was, How to reconcile the holiness of the Lawgiver and the preservation of the law, with the act of suspending the penalty, for the purpose of giving time to induce the disobedient to consider and repent, and entreat pardon and renewal? God indeed, when acting as Creator consulted His own infinite perfections only; but when acting as Moral Governor and Providential Guide of men, He has regard also to considerations arising out of the state and interests of His creatures. He has governmental ends to be attained, and governmental measures for attaining them. He determined to uphold government by law, against the influence and efforts of transgressors. He devised two plans for effecting this purpose.

His first plan was to uphold governmental authority, by proclaiming that He would inflict paralyzing penalty on the personal transgressor. His Divine righteousness, when pledged to uphold that end in that way, is called the justice of God.

His second and extraordinary plan of upholding

governmental authority, was to provide a great Mediator between God and men, who should honor the Divine law by personal obedience to it; and the Divine righteousness, by voluntarily submitting to chastisement on man's behalf, before making intercession for transgressors; and who, having thus obeyed and suffered, should intercede for man, asking God for His sake to suspend the penalty, in order to give sinners time for repentance, and allow space for using means and motives to bring them to repentance; who should make further intercession for the pardon of the penitent (*i.e.*, for their full release from the conditionally suspended punishment), and for the renewal of the pardoned unto obedience for the future; who would ask these things for the sake, and only for the sake, of the satisfaction presented by the personal obedience and voluntary sufferings of the Son of God, pleaded by His intercession on man's behalf. This view satisfies the human conscience, which is convinced by the Spirit sent to convince the world of sin, of righteousness, and of judgment, that thus and only thus may forgiveness be granted consistently with the principles and interests of moral government. This conviction "has sustained the doctrine of atonement against the attacks of vain philosophy century after century." By means of this doctrine all the attributes of Deity harmonize: Mercy is glorified in the highest degree, and Righteousness is satisfied to the utmost.

Some will not admit that any change in God was

made by the mediation of Christ. To avoid implying the idea of a change made in this way, they suppose that God assumed from eternity that love for the persons of His own people which the anticipated work of Christ was fitted to produce. But how could He have done that, if He was as unchangeable then as they suppose Him to be now? Besides it would follow, by parity of reason, that God had from eternity to assume displeasure against man's anticipated sins, that no change of mood may take place when they were actually committed. Accordingly, they do in fact contend that "God's love for the persons of His own people, and His displeasure for their sins, were existent states of mind from eternity." (Hodge, *Atonement*, p. 174.) If so, He must continue to feel displeasure against all sinners through all future eternity. But this most assuredly is not the view of the inspired writers. These represent God "as blotting out sins" and "remembering them no more." And they represent Him as feeling towards persons "according to their ways" (Ezek. xxxiii. 20), and consequently as feeling differently towards them at different times, according to their different ways.

If God does not change, He does not forgive the penitent sinner. They accordingly are driven to imagine that what He does is, "to change the condition of the sinner so that he does not need forgiveness;" "that He renders non-existent the only ground on which the claim of Justice stands;" that Christ did this by suffering punishment in the sinner's stead.

They call this the expiation of guilt; and they suppose that this expiation of guilt is all that is meant by propitiating God. And this theory of expiation is made "the central point of the Reformed doctrine on this subject." (Dr. Hodge, *Atonement*, p. 44.)

Some see that they should concede a little change in God. They suppose that Christ, by endurance of the penalty, restrained the operations of infinite Justice; but only "as a creditor is restrained from again imprisoning a debtor for a debt once discharged;" that Christ changed the Divine feelings or dispositions towards sinners, but "only as a judge's feeling toward a criminal is changed after the full infliction of the penalty;" "that Christ induced God to be merciful, but only "as a creditor is induced to release his debtor upon the full payment of his debts." But such a representation is as far removed from the Scripture idea of propitiation as the east is from the west. It is so repugnant to the Scripture idea of the "Father of Mercies," that it needs no refutation.

Unhappily some have imagined that God is so unchangeable, that He could not accept satisfaction instead of enforcing punishment. Misled by false philosophy, they have supposed that "God's moods and states are absolutely unchangeable;" that incurred punishment is, therefore, absolutely unpreventable. Hence they can find no room for satisfaction, as distinct from punishment; no room, therefore, for a mediator, but only for a substitute for one party to come and be punished by the other. This theory

reveals no new attribute of mercy. On the other hand it totally obscures the love of God, and equally obscures His justice. Instead of awakening man's gratitude it shocks his conscience. To interpret scripture so as to contradict what the Spirit has written on the heart is very injurious. It does more than anything else to make men "slow of heart to believe" the glorious gospel. Dr. Hodge says, "It is a monstrous evil to make the Bible contradict the common sense and common consciousness of men." (Lang on Rom., p. 179.) It is at least equally wrong to make it clash with man's clearest convictions of justice, which is "the guardian of distinctions and of personal rights." (*Dorner*.)

Coleridge said: "In my intercourse with men of various ranks and ages, I have found the far larger number of serious and inquiring persons little, if at all, disquieted by doubts respecting articles of faith simply above their comprehension. It is only where the belief required of them jars with their moral feelings; where a doctrine, in the sense in which they have been taught to receive it, appears to contradict their clear notions of right and wrong, or to be at variance with the Divine attributes of goodness and justice, that these men are surprised, perplexed, and, alas! not seldom offended and alienated." (*Aids*, p. 168.) Not only so, "great, holy and pure truths, upon which hang the destiny of humanity, and the glory of God, are most painfully assailed and maligned before the judgment-seat of human parties."

CHAPTER XV.

THE MISSION OF THE DIVINE SPIRIT.

THE mediation of Christ procured the sending of the gracious Spirit Divine to reveal the plan of salvation, to enable men to discern their need of it, and to incline them to call on the name of the Lord. The Holy Spirit inspired the prophets by whom God spoke unto the Fathers. He came to the apostles and the first ministers to fit them in an extraordinary way for the work of the ministry. They could not be fitted in the ordinary way when the New Testament Scriptures were not yet written. Hence the first ministers were fitted for their work by plenary inspiration. He thus fitted some of them to complete the Bible by the addition of the New Testament. This was a most important part of the Holy Spirit's work.

But even an inspired Bible, and a properly called and qualified ministry, cannot do all that needs to be done in the work of human recovery. It was necessary that the Spirit should accompany the divinely inspired Bible, and the divinely sent ministry, to give the world a knowledge of "sin, of righteousness, and of judgment" on the one hand; and of the gospel on the other hand. The original word used by Christ in announcing this part of the Spirit's commission is equally applicable to the three things here mentioned ; hence it is better

translated by "convince," than by "reprove." "He will convince the world of sin, of righteousness, and of judgment;" or, as in the new translation, "He will convince the world respecting sin, and respecting righteousness, and respecting judgment." (John xvi. 8.) It is by the aid of the Divine Spirit that fallen man forms right moral judgments, and feels corresponding moral sentiments; right views of the essential distinction between good and evil, of the obligation to conform to the one and avoid the other; right views of God's moral character and the duties we owe to God; a right apprehension of the commendableness of obedience, and of the punishableness of disobedience; a deep conviction of God's purpose to be the rewarder of the one, and the punisher of the other; a conviction that God is so righteous that He could not avert the penalty against the sinner without such a consideration as was presented by the Great Mediator between God and man. Hence Christ said, "The Spirit will convince of righteousness, because I go to the Father" (John xvi. 8, 9,) as mediating High-priest, to offer satisfaction for the suspension of the incurred penalty, and to carry out the Gospel plan of salvation. "And ye see me no more," because by once drawing nigh to God I can make a perfect and sufficient oblation and satisfaction for the sin of the world, I will not have to return and repeat the sacrifice as the typical high-priest had to do. I can, by one offering, make an all-sufficient propitiation, and thenceforth abide in the most holy place of the heavenly tabernacle.

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It is by the aid of the work of the convincing Spirit that men can in some measure understand God's views and feelings respecting these things; not because men have naturally right moral judgments and sentiments, but because the Spirit has convinced them respecting sin, and righteousness, and judgment." Many have asked the question, "Are there any ideas in the human mind which have not come in through the senses from the external world?" Certainly there are, namely, the ideas imparted by the Divine Spirit when convincing the world of sin, of righteousness, and of judgment." The ideas of the just, the true, and the good, the idea of duty and responsibility thus communicated, are designed to shape all human rules, and guide all human conduct; and are binding on all rational beings. These ideas may have been native to man when unfallen, but they are communicated to fallen man by the convincing Spirit divine. "The Gentiles (*εθνῶν*, heathen) which have not the written law, do, by the guidance of nature" (thus enlightened by the Spirit) "the works enjoined by the revealed law. These, having no written law, are a *law unto themselves*, who show plainly the works of the law written on their hearts, their conscience bearing witness, and also their reasonings one with another when they accuse, or else excuse, each other." (Rom. ii. 14, 15, Macknight's Translation.) It was by the Divine Spirit that the principles of the law were "written" on their hearts. Verbal instruction—Scripture or tradition—does not originate these ideas, as Rev. Richard Watson

supposes. They are not native intuitions of fallen man, as Rev. B. T. Cocker assumes. (Examination of Watson in *Quarterly Review* for January, 1864.) As already stated, they are immediately communicated by the convincing Spirit. With these fundamental principles we expect the fundamental truths given by divine revelation will be in accordance. The inspired writers expected that the truth which they proclaimed would "commend itself to every man's conscience in the sight of God." (2 Co. iv. 2.) They did not mean by this that the truths of direct revelation would conform to views derived from direct revelation.

(NOTE.—On this latter supposition the internal evidences of Scripture would have no argumentative value; and miracles alone would be left to evidence the authority of divine revelation.)

They meant that the truths taught by the revealing Spirit, would accord with truths inwardly written on the heart by the convincing Spirit. The former, however, would more fully develop the latter, and would add to the obligation of moral principles, the obligation of divine law publicly enjoined by divine authority.

That He has actually performed this work, becomes evident when we examine the moral judgments and sentiments of the human race. All nations speak of good and evil, of duty and right. All languages contain different words for good and evil, for just and unjust. Men not only see an essential distinction between these, but they feel the obligation of conforming to goodness and justice, and of avoiding their

opposites. "If I do well," said one, "I approve of that act; and this approving judgment is attended with a feeling of internal satisfaction. If I do evil, I disapprove of it; and when I disapprove, I feel remorse on account of it. These two sentiments do not belong to the act that I have just done, since they follow it. They also follow the judgment which I form respecting the character of the act."

"I judge and feel similarly respecting fellow-beings. I approve and admire their good acts. I disapprove and am either indignant or angry, or both at their bad acts. My disapproving judgment is followed by indignation at the injustice of their acts, or by anger at the injuriousness of them. The indignation is a disinterested emotion. The anger is an interested one."

"Do I witness a bad action, I feel antipathy for the author of the action. I desire that he should suffer for the crime that he has committed, and in proportion to the gravity of the crime. I feel this because I judge the action to be bad, and that the author of a bad action deserves to suffer. I do not judge thus because I feel thus. I regard the injustice as the proper measure of indignation and rule of punishment. The injury is not the rule. An eye for an eye is barbarous justice. This sentiment is not malevolence. Malevolence is a personal and interested sentiment, which makes us wish evil to others because they are an obstacle to us; because they obstruct, surpass, or injure us. But there is a generous indignation that springs from a shocked conscience. Emotions

vary in degree, but judgments are unvarying. We are conscious that we possess these judgments and emotions. We believe that other men also possess them." (*V. Cousin.*)

The Spirit convinces us that God also disapproves of wrong-doing, and feels indignation towards it, and resolves to punish it. "All men, despite of the sophistry of the understanding, and in despite of their moral degradation, know that it is the judgment of God that those who sin are worthy of death." (Hodge, *Theol.* ii., 539.)

Any one could probably get us to think of the sins of our neighbors. The Spirit only can persuade us to think earnestly and impartially about our own sins, until we see their greatness, their inexcusableness, their just deservings. The Spirit can quicken the sense of right and wrong, of good and evil, that we may not deny or excuse the guilt of personal sin; but may blush at the consciousness of it, and groan at the remembrance of it. He convinces that sin is that principle which, for the sake of some temporal pleasure, or gain, is willing to disobey God, to sin against Love divine. In it there is want of gratitude, want of love, want of obedience.

The Spirit convinces of sin, because they believe not in Christ. He charges them as being held responsible for sin, because they reject the remedy which is able to effect the removal. The way in which we act towards the agencies which God employs for our recovery is a most important part of our probation; and

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hence the commission given to the Spirit, to convince us that resisting the words and entreaties of the Mediator, is man's chief sin. He convinces that unbelief is a sin, a sin against the remedy, and therefore the cause of the continuance of the dominion of all other sin. It involves manifold transgression. For instance, time is given only for Christ's sake, and only for the repentance and obedience to which it leads. How sinful to use that time in continuing in sin, and in multiplying transgressions! The blessings of goodness are given for Christ's sake, and for the purpose of leading to repentance. How shameful to use them in gratifying unholy appetites and desires, and thus making Christ a minister of sin! Pleasing manners are given to some, to enable them to make right principles and conduct pleasing and attractive. If they use them to make folly pleasing and vice alluring, they use them in a very injurious manner.

Observe the time in which the Spirit convinces of sin. The Spirit convinces while you are where you can "behold the Lamb of God which taketh away the sin of the world." He discovers pollution, while the all-cleansing fountain is open. He shows the danger of your disease while there is an all-healing balm and a world-renowned physician at hand. Conviction by the Spirit enables a person to repent. Repentance authorizes him to believe the promise made to the penitent. And in the case of the penitent, "faith cometh by hearing."

Resent not the effort of the loving Spirit to produce

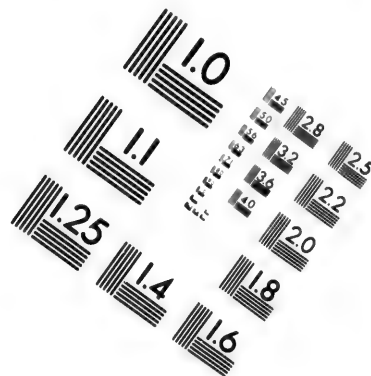
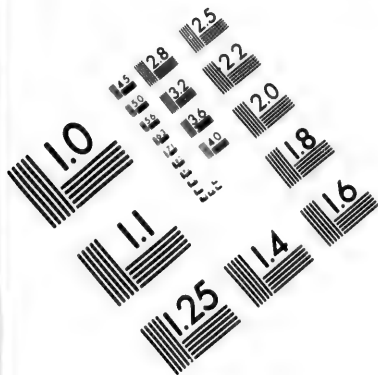
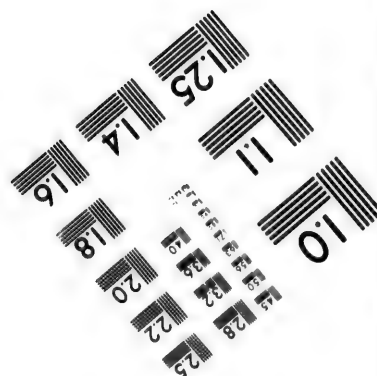
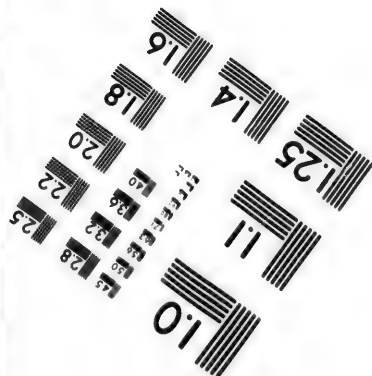
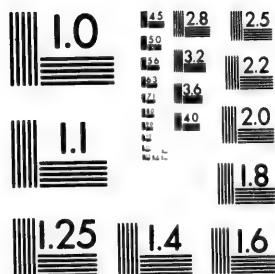


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conviction. If you do, "the Judge will come to convince all that are ungodly of all their ungodly deeds which they have ungodly committed." (Jude, ver. 15.) This conviction will be at the bar of Justice, after the door of mercy is closed forever. You must submit to love or to wrath. You have a choice only between these two. The time to choose may soon pass away. It is possible to neglect once too often.

But the Spirit not only teaches man the need of the great plan of salvation, but also the desirableness of salvation, and the way of salvation, and inclines them to call upon the name of the Lord for salvation, and to believe that He will save according to His promise. And also to renew the praying and pardoned believer, that he may again love God, the law of God, and the people of God.

The Spirit not only writes the laws of the new covenant on the mind, by opening it to understand the Scriptures; but also in the heart, by purifying and ennobling the affections to love what is "holy, just, and good."

The object of man's supreme love is evermore the monarch of his soul. The object of man's earliest supreme love is not God, as it ought to be. "Pleasure is the sovereign of the sensual; Gain is the sovereign of the covetous; Power is the sovereign of the ambitious; Display is the sovereign of the vain. To depose these and enthrone God as the supreme object of love is the aim of the renewing part of the plan of salvation." (*Dr. Thomas.*) In order to this result, four things

must take place. 1. A supremely attractive revelation of Him. This was given by the character, works, and word of Christ, as "God manifest in the flesh;" and by the Divine Spirit, as a witness who made these and other revelations, and got them recorded in an inspired Bible. 2. Clearness of moral vision to see this revelation. This is the enlightening work of the Spirit. 3. It is necessary that our assisted moral vision be directed to the revelation that has been placed before us. This voluntary attention is man's own act. 4. There must be a renewal of the heart to make it capable of grateful love in response to God's love, of reverence in response to His holiness, of loving activity in compliance with His commandments. This is the Spirit's work.

It is most important to understand and remember that this manifold work of the Spirit belongs to the plan of salvation. This remedial plan provided a propitiating and interceding Mediator in order that incurred penalty may be suspended, and probation prolonged. It provided, also, the application of enlightening and renewing influences by a Divine Spirit. These two parts were embodied in the one remedial plan. And that plan was already formed when our first parents were spared after their fall, and permitted to propagate a family with hearts unfit for holy obedience. They were placed under obligations to render obedience. But they were also placed under obligation to ask the Spirit's aid, in the assured hope that God will actually "give the Spirit to them that

ask Him." These, taken together, form a gracious plan; but the former, if arbitrarily separated from the latter, would neither be grace, nor justice.

"The race inherits the nature of fallen Adam, not by being guilty of His sin, but by the law of natural descent, just as all posterity inherit the species and qualities, physical, mental, and moral, of the progenitor." (Whedon, *What is Arminianism?* p. 11.)

But provision was made for this inherited disease. They are, through Christ, "placed on a new redemptive probation," in what Fletcher calls a state of "initial salvation," and the means of full and final salvation are placed within the reach of their free choice during that probation. "All the institutes of salvation—personal probation, the Spirit, the Word, the pardon, the regeneration, resurrection, and the life eternal—are through Christ." (Whedon, *What is Arminianism?* p. 13-15.) Hence, "to fallen man there is no law without gospel: neither is there any gospel without law, for we are under the law to Christ." (Macafee, *Pillar and Ground of Truth*, p. 443.)

CHAPTER XVI.

THE MEDIATOR'S MORAL INFLUENCE ON MAN.

THE crucified Mediator was set forth to influence man too, to "draw all men unto Him." (John xii. 32.) To understand this important topic we may avail ourselves of the aid of an illustrative case which has been frequently adverted to in connection with this subject, namely, that of *Zaleucus*. It is of a kind which has been very rarely shown by men. The rarest human example, however, can exhibit only a very partial analogy to the wonderfully unique work of Christ. "The magnificence of infinite mysteries cannot be adequately presented under the miniature of human analogies." Still the case alluded to presents a partial illustration. *Zaleucus* was the founder of an ancient kingdom in Southern Italy, a few centuries before the Christian era. He attained to celebrity as a law-maker and ruler. His laws, which contained judicious selections as well as original enactments, were distinguished from those of other nations, by the circumstance that they precisely stated the penalty that should be inflicted for each crime ; instead of leaving it to be chosen by the judge who happened to try the case. One of his laws prohibited adultery, and enacted that the transgressor should lose both his eyes. It came to pass that his own son violated that law. The

question then was, How should a just ruler and an affectionate father act in this case? Could he show that he retained his high estimate of his law, and his determination that it should not be repealed or exist without efficiency; and yet manifest clemency to his son? Could he partly forgive him for the past in a way fitted to reclaim him for the future? The thought occurred that this could be done. Acting as a just ruler, he commanded the proper officer to proceed to inflict the penalty; but as soon as one of his son's eyes was pulled out, he showed the feelings of a father by commanding one of his own eyes to be taken out, to spare the remaining eye of his disobedient son. He did not ask some lowly subject to suffer instead of his son: he himself submitted to the suffering to show his great love for his son, even when he had become an offender. Now, if that son still retained the ordinary feelings of a human heart, he must have been deeply affected by this additional and wonderful manifestation of parental love. It must have made a strong appeal for filial gratitude. It must have removed any misapprehensions that may have existed respecting his father's love to his son.

Again, it is easy to see that this act of Zaleucus was a crowning evidence of the character of a righteous Governor. Had he pardoned without any consideration, it would probably have been thought that the pardon was owing to disregard of his law, as much as to affection for his son. In which case pardon may, indeed, have awakened a sense of the father's love, but

would not sustain confidence in the father's principles. The other course led the son to see that his royal father's regard for his law, and for the interests of his subjects was really and deeply felt, and was unalterably firm; and, accordingly, that his opposition to transgression was unchangeable; and that his steadfast judgment was that it was right to use such measures as would maintain a good government. This was calculated to remove evil surmisings; and to make his subjects reverence the kingly authority, and fear to transgress its laws.

It was not an unsuccessful expedient. His laws, according to Demosthenes, continued in full force for two hundred years.

The plan of Zaleucus answered the wise ends of government-by-law to some extent. But it was defective. The person for whom Zaleucus suffered was only partly pardoned. Zaleucus could not contrive a plan which would make an offer of full pardon, consistent with the interests of righteousness. It took the Divine mind to devise a plan by which full pardon for all sin may be given consistently with the character of God, and the interests of His supreme government. Christ's mediation was fitted to give man clear and impressive views of the righteousness of the Divine government, and yet to obtain a suspension of its penalty.

The Lord Jesus Christ, after having for a time reigned jointly with His Father (like a prince with his royal sire) was, on the mount of transfiguration, in-

vested with supreme kingly authority over men. He got this "power over all flesh, that He, by the grace of God, should taste death for every man;" for all His subjects were disobedient. He suffered in a way which showed that He was a righteous as well as a merciful Ruler. He did not excuse or palliate the sins of men. He suffered chastisement for them. He was manifestly influenced by a resolution to uphold righteous government on the one hand, and, on the other hand, was equally influenced by a desire to win men back to obedience. When the Son of Man thus came in His kingdom, He took the earliest opportunity to perform this gracious act of suffering on behalf of His subjects, to show His great love for them, even when rebellious; and His strong desire for their return to the path of duty, and to all the privileges and blessings connected with it. And by this means He sought "to draw all men unto Him." (John xii. 32.)

Our nature, even when in its unrenewed state, is so constituted as to be capable of being affected deeply by the kindness of a benefactor, who undergoes great suffering to deliver us from impending ruin. Our nature, after being renewed, is affected yet more deeply by such great loving-kindness. So Paul thought when he said, "Greet Priscilla and Aquila, who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles." (Rom. xvi. 4.) The influence which such a benefactor has upon us, increases with the degree of greatness and nearness of the danger, from which

He interposes to deliver us ; and the more fully we are conscious of our utter inability to rescue ourselves ; in short, the more we feel the want and desirableness of a deliverer ; our gratitude to a benefactor becomes yet greater in proportion to the difference between his rank and ours ; and according to the degree of toil and suffering which he had to endure, in order to accomplish his benevolent undertaking.

Now, the Lord Jesus, who alone possessed the dignity of being the true and proper Son of God, stooped to pass through intense personal suffering, in order to open a way for our escape from impending and endless suffering, that must paralyze our active powers, as effectually as those of "the rich man," who was rendered unable to use either hand or foot, and in that way was made to cease being "a worker of iniquity." Jesus, as God manifest in the flesh, was the only one who could do what was necessary in order to our deliverance ; and He, in unspeakable love, did come and open up a way of salvation. This appeals to our gratitude still more strongly. Hence He said, "And I, if *I be lifted up* from the earth, will draw all men unto me, etc. This, He said, signifying what death He should die."

The occasion on which this was said was an interesting one ; and indicated that His plan was fitted to draw men of every nation, and was graciously intended to do so. It happened that certain Greeks desired to see Jesus. The Jews looked upon Him as the Messiah to the Jews alone, and hesitated to present them. They

thought He would draw the Jews alone. He says He would draw *all* men. The *Jews* thought the Messiah was to live and reign uninterruptedly in *this* world. "We have heard out of the law that Christ abideth for ever; how sayest thou, then, the Son of Man must be lifted up," etc. He intended to draw them towards a higher throne.

When this remedial plan shall have been fully carried out: when we have been not merely redeemed by Christ, but also pardoned and adopted by God the Father "as an heir of God and joint-heir with Christ to an inheritance incorruptible and undefiled, and that fadeth not away; and when sanctified wholly by the Divine Spirit, and made meet for the inheritance of the saints in light, and when we have obtained a resurrection body fashioned by that Spirit" (Rom. viii. 11), like unto Christ's glorious body—then fully saved, we shall feel that the harmoniously co-operating Trinity have equal claims on our supreme affection, worship, and service through all eternity.

But while the blessed Trinity do graciously co-operate in the work of salvation, it is still true that Jehovah Jesus is the only One of the Three Persons, that has undergone suffering in order to procure human salvation; and hence it is true that the work of Christ is the best adapted to affect the heart of man while still unrenewed; and is that which does most readily and fully affect it.

We can now see that there was great force in His words when He said, that when "lifted from the earth

He would draw all men unto Him," plainly meaning that, by His great suffering on behalf of all men, He would draw the hearts of all, for "He tasted death for every man."

Whoever conferred such benefits upon us would have claims upon our highest love. And "the object of our highest love is the governing power of our life, the sovereign that directs our thoughts, our plans, and our actions." It was therefore proper that the work of our salvation, if undertaken at all, should be jointly undertaken by the blessed Trinity, that they may remain the object of our highest love, and the sovereign of our life. Christ was properly associated with the other divine persons in this work of deliverance. But if Christ were a mere creature, He never would have been permitted to do what would gain for Him that supreme affection, which man should feel only to a Divine being. A mere creature could not possibly make a true and efficacious atonement. But even if it were possible for a creature to do this, he would not be commissioned to do it, or authorized to attempt it; because a creature could not be permitted to do what would entitle him, equally with the Creator, to man's highest love and service. So that the very fact that Christ was appointed to be a Saviour is a proof that He is a Divine being, that He is the Son of God, and that accordingly it is the will of God that "all men should honor the Son even as they honor the Father."

We can thus see the utility of Christ's sufferings as far at least as man is concerned. They were conducive

to the ends proposed to be accomplished. They had, on the one hand, "an apparent natural tendency to vindicate the authority of God's laws, and deter His creatures from sin." They had, on the other hand, "a fitness to awaken the gratitude of man, and to win him back to God. This claim of utility "has never been answered, and is, I think, plainly unanswerable; though I am far from thinking it an account of the whole of the case." (Butler's *Analogy*.)

Besides this, there is the moral influence of Christ's wonderfully beautiful character, enlightened teaching, and benevolent acts; on these we have no room here to enlarge. But Christ knew that even the influence of these was not enough. He knew that He could not accomplish all that was needed, by "simply unveiling all that was possible of Divine truth and purity, and beauty and sweetness, and loving-kindness and compassion." (Young, in *Hodge*, p. 295.) Simply doing this could not kindle love in the breast of man, blot out sin, and with sin its guilt. To think it could, would leave no room for the propitiatory sacrifice of Christ; a propitiation would not be offered to God to produce merely a moral influence on man. This theory overlooks also the state of man's unrenewed heart; and leaves neither room, nor need for the regenerating work of the Divine Spirit. But man's natural mind is enmity to God, and this enmity can be changed only by the Divine Spirit.

It is important, however, to notice that there are misrepresentations of the character of God, which have

been imagined by human enmity, and which may be removed by moral means. To remove these misrepresentations is one thing; to remove the enmity itself is another. The former may be done by the moral influence of Christ's teachings and life. These show that men "hated Him without a cause." But the natural alienation of the heart from God can be removed only by the Divine Spirit. "I will circumcise thy heart to love the Lord thy God," etc. We are not born "of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13.) In a word, moral influence may aid in bringing man to "repentance toward God;" but moral influence cannot renew him to obedience to the holy law of God. It is only the work of the regenerating spirit that can do this. "I," said God, "will circumcise thine heart to love the Lord thy God with all thy heart, and with all thy soul." This love, and this only is the "fulfilling of the law."

Thus the innocent Mediator, voluntarily suffering for the guilty, and then making intercession for them, tends to reform the sinner, as well as to propitiate Divine justice to open a way for their reformation. "The truth respecting God's character," as revealed in the great atonement, when rightly understood and believed, has a tendency to win us to true repentance. "And it seems to be for this very reason, that the pardoning benefits of the atonement are connected with belief of the atonement."

CHAPTER XVII.

THE EXTENT OF CHRIST'S ATONING AND REDEEMING WORKS.

THE Mediator desired to benefit the whole human race. The prophets foretold that His aim would be universal, for they tell us that "in the seed of Abraham, that is, in Christ, should all the nations of the earth be blessed." (Gen. xxii. 18; Gal. iii. 16.) In Gen. xii. 3, the expression is stronger still. God said to Abraham, "In thee shall all families of the earth be blessed." This was the gospel that was preached to Abraham. The angelic intelligences, who had been studying the prophecies for thousands of years, were sent to announce the first advent of the Messiah, and to represent us "glad tidings of great joy to all people." (Luk. i. 10.)

In due time He got "power over all flesh," being "crowned with" this, "glory and honor that He by the grace of God should taste death for every man." (Heb. ii. 9.) He accordingly "died for all," being "a propitiation for the sins of the whole world." (1 John ii. 2.) And His purpose, when lifted up from the world, was to "draw all men unto Him." (John xii. 32.) And He said, "Him that cometh unto Me I will in no wise cast out." (John vi. 37.)

The great commission, (Matt. xxviii. 19, 20,) enjoined

the discipling of all nations to Christ, and thus plainly directed that His gospel is to be taught to all, and that it is obligatory upon all to hear and accept it. The ransom which He paid was given for the human race. The great apostles taught that Christ "gave Himself a ransom for all, to be testified in due time." (1 Tim. ii. 6.) The ransom in this case was an intelligent substitute; and the very conception of such a substitute implies "a definite recognition on the part of the sovereign and of the substitute, of the persons for whom the substitute acts" (*Hodge*, p. 369.) In this case the substitution was that of Christ for all men.

The apostles set forth the Mediatorial plan as universal in its design. Peter, after "inquiring" into the testimony of Moses, and all the prophets from Samuel, and all those that follow after, uses these remarkable words, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed; unto you first, God having raised up His Son Jesus, sent Him to bless, in turning away *every one* of you from his iniquities." (Acts iii. 25, 26.) He again says: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (*He is Lord of all*)—to Him give all the prophets witness, that through His name, *whosoever* believeth in Him shall receive remission of sins."

(Acts x. 34, 35, 36, 43.) Paul preached to Jews and Gentiles everywhere, "that they should repent and turn to God, and do works meet for repentance;" and, in his view, this universal call was simply taking up and passing on the voices of the prophets; he says, "Having therefore obtained help of God, I continue unto this day, witnessing both to *small and great*, saying none other things than those which the prophets and Moses did say should come." (Acts xxvi. 20, 22.) Thus the apostles knew that "God was in Christ reconciling the world to Himself." (2 Cor. v. 20.)

Hence Christian ministers are warranted to find out every individual of the human race; and their commission is, "As many as ye shall find, bid unto the marriage." They are, when preaching the gospel, to give a universal call on the ground that Jesus Christ has, "by the grace of God, tasted death for every man," and has said "Whosoever will, let him come," and "him that cometh I will in no wise cast out."

The extent of the atonement is also shown by the fact that the mediation of Christ procured the sending of the Spirit to "convince the world of sin, and of righteousness, and of judgment." (John xvi. 8.) It procured the exercise of forbearance towards all men, to give them time to be convinced of sin, and persuaded to accept the offer made. It procured for all the blessing of divine goodness, "making the sun to rise on the evil and on the good, and sending rain on the just and on the unjust," that "the goodness of God may lead to repentance." All these things have been

actually done for Christ's sake, and indicate the extent of the design of Christ's work. "The covenant of grace procured by the mediation of Christ, made provision that all children dying before the years of accountability, shall be in due time regenerated and made partakers of the salvation which is in Christ Jesus, with eternal glory." These may number more than half of the human family. The many millions of such in the kingdom of Christ must be reckoned as part of the success of the mediation of Christ. The covenant has made provision for the conditional salvation of those come to the years of personal responsibility, that the success of the death of Christ may become unlimited in extent, as far as the human family are concerned.

A general atonement seems "analogous to that unbounded magnificence and grandeur, which overwhelm the attentive mind in the contemplation of the divine conduct in the natural world. When God waters the earth, He waters it abundantly." (Psalm lxxv. 10.) "He does not restrain the rain to cultivated or improvable spots. His clouds pour down water with equal abundance upon the barren mountains, the lonely desert, and the pathless ocean." (*Newton.*)

Some have imagined that the good things of Providence "are given to the wicked as uncovenanted mercies." "Uncovenanted" means irrespective of the promises connected with the atonement. But, if God could honorably give *any mercy without the ap-*

pointed atonement, He might give every mercy, and thus render the atonement "unnecessary."

Others think that they are granted to the ungodly as a bonus, for the purpose of benefiting the Church. In that case, if a non-elect man should pray for providential blessings at all, it should be "for the *elect's sake*, not for Christ's sake." If he should return thanks at all, it should be "in the *Church's name*, but *not in the name of Christ*." Papists might approve of such a doctrine in order to have "at their disposal the entire worthiness and merits of the Church." (*Jenkyns*, 199.) But the Scriptures show that it is for Christ's sake that God is good to all, that His goodness may lead them to repentance.

So the Holy Scriptures teach that it was not favoritism to some, but love to all, that provided the atonement. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Christ gave Himself for us, not because we were a peculiar people, but that we might become "a peculiar people, zealous of good works." Our position, accordingly, is that "Our Lord Jesus Christ did so die for all men as to make salvation attainable by all." (Watson, *Theol.* ii. p. 285.)

It has been already shewn that the covenant of grace has a universal aspect like that of the provi-

dence of God. Both are administered on the principles of moral government. Both treat men as moral and free agents. "*Providence* gives seed to the sower, but will not sow it, nor reap the crop;" will "fill the ship's sails with wind," but "will not steer at the helm." Man must steer, and it is possible to steer wrong, as well as right. "Providence has made bread to be the staff of life," but leaves it to our own free agency to partake of it; and if we do not partake thereof, it will avail us nothing. So the new covenant has conditions which must be attended to by man. If man neglects these, the new covenant will not save him. A way of salvation has been opened independently of man's will; yet the walking in that way, in order to realize that salvation, has been left dependent on the will of man. God would not force Adam to continue obedient. He will not coerce his descendants to accept recovery. The will that had once power to choose evil, has still power to refuse good, and that at any period of probation. He may choose right for a time, and afterwards turn away. It is possible for a sinner, once forgiven for Christ's sake, to relapse into guilt, and even into impenitency. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." (2 Pet. ii. 20.) Christ Himself said, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men

gather them, and cast them into the fire, and they are burned." (John xv. 6)

Both Providence and grace have failed to attain some of the final results aimed at. That parts of those divine plans which are administered within the circle of moral government, "*are susceptible of failure,*" is proved by "daily matters of fact." This failure has taken place in creation—it was made "very good," but now is "groaning and travailing together in pain." It takes place in providence, for God has determined "The bounds of men's habitation, that they might seek the Lord, if haply they might feel after Him" (Acts xvii. 26, 27); but, "they are all gone astray, every one in his own way." "In vain have I smitten them, they have refused to receive correction." (Jer. ii. 30.) It takes place, too, in the gospel plan of salvation; "Christ died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them" (2 Cor. v. 15)—but many do live to themselves, deny the Lord that bought them, and consent not to His reign over them. Human failures of this kind in connection with the covenant of grace, are no more dishonorable to the character of God, than similar failures in connection with the course of Providence. It is no *disgrace to a remedy*, that it *does not cure those who persist in rejecting it*. "It is no dishonor to a fortress, that it does *not* defend those who refuse to enter it."

From the two facts: (1) That salvation was made obtainable by all, and (2) salvation is nevertheless not

obtained by many ; it follows that the death of Christ was not intended to save inevitably and irresistibly every individual for whom He died.

"The gospel testimony is not that I as an individual am secure of salvation." (J. Brown, *Romans*, p. 100.) But that "God so loved the world as to give His only begotten Son," "to make propitiation for the sin of the world," that "whosoever believeth in Him may not perish, but have everlasting life." To have ground for personal faith it must be known that Christ died for all, and provided means sufficient for the salvation of all ; that on the part of God and Christ, everything necessary to that end has been done, or offered to be done ; that "God has no pleasure in the death of the sinner," that His pleasure is to "have all men to be saved." (Ez. xxxiii. 11 ; 1 Tim. ii. 4) ; that He sincerely invites all to come and call upon His name, and assures them that "whosoever shall call on the name of the Lord shall be saved." (Rom. x. 13.)

We are grateful to one who offers to be a benefactor, not barely in proportion to the amount effected, but to the amount intended. On this principle more gratitude can be felt and rendered to God for giving His Son to "taste death for every man," that "the world through Him may be saved ;" than could be felt if it was thought He gave Him to die merely for the part that will be actually saved.

If the atonement were not general, the offer of pardon would not be general ; or else pardon may be offered without an atonement in some cases. But if

sovereignty may do this in some cases, why not in all? Why require an atonement at all? If the atonement was made only for a part of mankind, then it would not be consistent with holiness to give the other part space to listen to any gospel call. It was not given to the angels that sinned, and for whom no atonement was made. It is true that sovereignty bestows some blessings; but only what is over and above that which equity prescribes. After equity has given to every man what is necessary to a fair probation, sovereignty gives to some more talents than to others. "God has a sovereign right to confer favors of that kind on any He pleases." But all favors are not of that kind. Sovereignty does not exercise forbearance, does not pardon sin. Sovereignty does not regenerate. If sovereignty could do these things, there would have been no need of the mediation of Christ.

Some have supposed that if man had power to refuse, "it would thus be possible for every man to refuse; and then Christ would have died without a single soul obtaining salvation." Suppose that not to be absolutely impossible; it yet was utterly improbable. The antecedent probability was that an innumerable multitude would accept salvation, and this anticipation has been justified by the result. But even if the boon had been refused by all men, "the atonement, in the view of angelic minds, had still been a glorious display of the righteousness and mercy which, at such amazing cost, made the offer of life to all." (*M. Randles*, p. 135.) "To enlarge the number

of the saved would indeed increase the external ascription of glory to Christ, but would not increase His intrinsic glory, for it was in His heart to save all."

The early Christians seem to have never limited the extent of the atonement. They have made no allusion to any controversies respecting it. But in process of time, Christian teaching was so altered "as to excite objections and controversies which were not raised by the ministry of the apostles." (*Rev. T. W. Jenkyn, D.D.*) Some men wrongly assumed that Christ endured the penalty due to those for whom He died. Having taken this erroneous position, they were soon led to reject the doctrine that some of those for whom He died may perish. Such a doctrine would, in their estimation, imply that God would "punish one sin twice, that is to say, both in His Son and in them that perish." Hence they concluded that those for whom Christ died cannot perish. And then they contended further, that Christ did not die for those that will perish. Paul did not take this view of the nature of the atonement, for he understood and taught that some may fall short of "the rest which remains for the people of God," and which was provided through Christ. (Heb. iv. 1.) It is plain that no one can be properly said to fall short of a thing that was never provided and intended for him. Paul thinks it also a supposable case that an uncharitable Christian may destroy "him for whom Christ died," (Romans xiv. 15,) that it would be possible to cause "a weak brother to perish for whom Christ died,"—

that men may "deny the Lord that bought them, and bring *destruction* upon themselves," (2 Peter ii. 1,) notwithstanding His death for them. The Great Mediator Himself anticipated that His work would be of none effect in some cases. By the mouth of Isaiah He said, "I have labored in vain and spent my strength for nought." (Isaiah xlix. 4.) And by His own mouth He says, "How often would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not." (Matt. xxiii. 37.) Thus some perish for whom Christ died.

It is frequently objected, "If Christ has authority over all, and made an atonement for all, how comes it to pass that all are not saved?" The objector, if consistent, would apply the principles of that objection to "the long-suffering of God," as well as to the atonement of Christ. Thus, "if God's long-suffering towards all be designed for the salvation of all, how comes it to pass that all are not saved?" If it is admitted that it is no disproof of the universal design of the "long-suffering of God," that it is not really successful for salvation to every sinner to whom it is exhibited; it should likewise be admitted, that there is no disproof of the general design of the atonement, in the fact that it is similarly unsuccessful.

The result does not always measure the degree of power in the cause. "Could God create no more worlds than He did? Could Christ perform no more miracles than He did? But that the extent of a design cannot be measured by the result, is especially

true when power deals with free agents." "There is an obvious and important difference between the *sufficiency* of any remedy, and its *efficiency*. The former arises from the nature of the remedy itself; the latter depends on its being applied." (*Wardlaw*.) And its application manward, is, at some points, dependent on conditions to be observed by man. This being so, the sufficiency of the atonement cannot be measured by its actual efficiency in reference to man.

Calvinists say, Christ foreknew who would not believe in Him, and therefore would not lavish His blood for such. Christ, say they, foreknew perfectly and infallibly those who would continue in sin, and purposed from eternity to destroy them. Therefore, they think they may infer, that it is not reasonable to suppose He died with a design or purpose to save them. Their argument seems plausible, but only when it is ambiguously expressed. Let us state it unambiguously. They assume that Christ perfectly and infallibly knew those who would continue in sin, and that He purposed from eternity to destroy such, *i.e.*, such characters. And therefore, say they, it is not reasonable to suppose that He died with a design to save such, *i.e.*, such characters. True, He did not. Do they say, You misunderstand us? We mean, that it is not reasonable to suppose that He intended to save such persons. True, for with God "there is no respect of persons." But it is equally true, that He died to procure for them space for repentance, and gracious aids to repentance; and to

render it just to pardon them if they come to repentance during probation.

Arminians contend "that foreknowledge has not any influence upon the future of the act, as predetermination has. Predetermination fixes the act of the creature,—foreknowledge is *fixed* by the act of the creature." Some Arminians contend that the foreknowledge of a future contingency, is an intrinsic impossibility: that actual foreknowledge would prevent freedom. If this were shown to be so, Arminians would generally reject the doctrine of absolute foreknowledge. Most Arminians, probably, would say with the eminent philosopher, Dr. Henry Moore, "If the Divine foreknowledge of the volitions of a free agent contradicts the freedom, then the freedom and not the foreknowledge is to be believed." (Whedon, *What is Arminianism?* p. 10.) If the statement that Christ died for all, and the statement that He infallibly foreknew that some would perish, are so contradictory that they cannot both be true; then those who see manifest proof that Christ did die for all, would be warranted to infer that He did not infallibly know that some would continue in sin: so that this argument from foreknowledge cuts both ways.

Besides, Calvinists do not carry out their own arguments. To be consistent, they ought to say: It is perfectly foreknown that some will continue in sin and perish, and therefore it is not reasonable to suppose that Christ has invited them to come to Him and be saved. Why do they refuse to draw this conclusion?

Why should He invite any that will not come, if it was absolutely foreknown that they will not? Yet they inconsistently hold that there is, nevertheless, a universal call. This argument, too, cuts both ways: If it can be shown that a gospel call is actually given to some who will not accept the invitation, it is as reasonable to infer that it was not absolutely foreknown that they would reject it. Farther, Calvinists are inconsistent in contending for the doctrine of foreknowledge at all. On their principles, there can be no real foreknowledge in God. They say, God foreknows a thing only because He has decreed it. If so, there is no foreknowledge at all; there is merely present knowledge of an already existing decree: their theory of foreknowledge is suicidal. And their arguments in favor of it are often plainly inconclusive. They often quote the words spoken by the mouth of Isaiah, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." (Isa. xlv. 10.) But He does not say "every man will do all My pleasure." "I have declared the former things from the beginning; and they went forth out of My mouth, and I shewed them; I did them suddenly, and they came to pass." (Isa. xlviii. 5.) This refers to foretelling things which He Himself purposed, and which He Himself did. But God does not do everything. He is not the only agent in the universe. If He was, it would follow that He was the only sinner; or that there is not, and never was, such a

thing as sin in heaven or earth ; and if no sin, no atonement ; and if no atonement, the gospel is a fable.

Those who suppose the atonement to be limited in design, who dwindle the world of humanity into the world of the elect, have no means of knowing who the elect are. They say "they are mixed, indistinguishably to human eye, with the mass of humanity." (*Hodge*, p. 395.) In such a case they have no warrant to tell any particular sinner that Christ died for him, *i.e.*, they have no authority to preach the gospel to him. They have no authority to preach the gospel to any one of whose election they are not assured by inspiration. And until they get similar proof of their own election, they have no warrant for their own faith. They have no warrant to exhort persons to trust in what Christ once did, for they do not know it was done for them. They have left no room to exhort the sinner to "trust in Christ Himself to receive them now, and save them ;" for they hold that He now does nothing of that kind ; that He long ago did all that is necessary to save all that are to be saved.

Some think there is no need of this previous proof of personal election, because every man has "the presumption that Christ died for himself." (*Hodge*, p. 395.) But this must, in many cases, be a false presumption, if the atonement is really a limited one. And it must be a dangerous presumption, too. It must lead many to cry, "Peace, peace, when there is no peace," and no right seeking of it.

Those who deny the universality of the atonement

would, if consistent, "also deny the universal obligation of the Lord's-day as a commemorative remembrance of the resurrection of Christ" (*Hessey*), which specially proved the efficacy of the atonement. If there were no gospel for them, they would not be placed under obligation to keep holy the day in which it is specially proclaimed.

"Some argue that God has not given His Son an atonement for all, because He has not sent a revelation of that fact universally to all. This objection assumes erroneously that the atonement was based on the principle of commercial justice; and bound God to dispense unconditionally all the good contemplated by the death of His Son," and to secure that its designs should be "infallibly attained." But we have already shown that the atonement was not made on commercial principles. When God accepted the propitiatory atonement, He set Christ forth in His revealed word as an accepted propitiation, and made it the duty of those who heard the word to communicate it to others. All people who possess this knowledge are under the highest responsibility to communicate it to those who need it. That this has not been fully done, "is owing to the negligence of the people who possess the gospel, and hold it back in unrighteousness." Those who have not this revelation cannot indeed exercise faith in Christ. But they have the light of nature, and the aid of the Spirit, and may repent. All men will be dealt with according to the light they actually have, or have opportunity to obtain. As infants are saved

for the sake of the atonement, as a sacrifice offered by Christ to God, though without faith in the doctrine of the atonement preached by man to man ; so probably may a heathen, on repenting, be saved for the sake of the fact that Christ died for his sins, but without faith in the doctrine. But the gospel should be sent to them to give them additional encouragement and aid to repent towards God ; and when they repent, stronger grounds for hoping and praying for mercy.

It should be remembered that the mere salvation of sinful men was not the only thing for which the soul of Christ travailed. He travailed to declare the love of God, to manifest the righteousness of God, to magnify the law of God, to procure the continuance of the human family after the fall of the first parents, and secure for millions the inestimable opportunity of knowing, loving, and enjoying God forever. The exercise of forbearance toward sinners, the introduction of the new covenant, and the sending of the Spirit, and the ministry of reconciliation, were glorious results of Christ's mediation.

What if some persist in neglecting the great salvation! Even in their case He can say, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord." But a great multitude, whom no man could number, will enjoy "the salvation which is in Christ Jesus with eternal glory." It will be secured by all who die in infancy, or before the age of personal accountability, and by all who never were morally responsible ; and who, taken together, probably form a

considerable majority of the entire race. And to these will be added the great multitude who have repented and prayed according to the light of nature, or according to the more winning light of revelation. It will be to Him an unspeakable and eternal pleasure to see all these restored to holiness, and happiness, and fellowship with God for ever.

If any are under the general results of the fall of Adam, without being within the benefits resulting from the work of Christ, they must be unable to perform the duties of repentance and faith, upon which salvation is conditionally suspended. Seeing this, some ministers omitted to urge immediate repentance and faith as reasonable and practicable duties. The result was they almost entirely ceased to preach the gospel to the impenitent. "The unconverted were not exhorted to repent towards God; but were directed to enter into a full or partial covenant with the Church, and to attend the means of grace with moral sincerity, and with such outward services as were in their power. In short, very little was said to the unconverted, and they did not consider themselves as in any way concerned in what they heard from the pulpit." A reaction against this course was commenced by Edwards in America, and by Andrew Fuller in England. They contended that "the inability ascribed to the sinner in the Bible was not an absolute inability, caused by a want of natural powers;" but a moral inability, consisting in a voluntary and fixed unwillingness to do what God requires. This, they

thought, instead of excusing the sinner enhanced his guilt, and yet made it proper to urge him by every possible motive to the immediate performance of his duty." "They accordingly preached to the unconverted with great directness, pungency, and power; and consequently great revivals of religion began under such preaching." (*Beecher's Con. of Ages.*) There was some truth underlying these appeals. There is an ability to repent, but it has been graciously given for Christ's sake. To regard ability to repent as a mere natural ability, is to withhold from Christ, and from the Spirit sent in His name, the gratitude and thanks which are due to them. This error opened the way for a return to the Pelagian position. "We owe it to God that we are men; to ourselves that we are righteous." The truth is, that repentance is exercised by the aid of the convincing work of the Spirit, but it may be exercised previous to the regenerating grace of the Spirit.

They now thought that ministers should give a general gospel call. But how could those who believed the atonement to be limited, find warrant for doing so? It was supposed that it might be made out in this way: They might, in future, regard the efficiency of the atonement as the measure of its intention only, but not of its sufficiency. It might be henceforth assumed that the sufficiency was unlimited. They would still limit the former, but magnify the latter. "The obedience and sufferings of Christ, considered in themselves, are, on account of the infinite dignity of His person, of that value as to have been

sufficient for redeeming, not only all and every man in particular, but many myriads besides, had it pleased God and Christ that He should have undertaken, and satisfied for them." (*Witsius on the Covenants*, vol. 1, p. 225.) Turretin says: "It is confessed by all, that since its value is infinite, it would have been sufficient for the redemption of the entire human family, had it appeared good to God to extend it to the whole world." Hence, they say, there is a very important sense in which the Saviour died for all—that is, He died sufficiently for all; so that if all had been saved there would have been required no more sacrifice for sin. No soul will perish because of a deficiency in the merits or intrinsic worth of the atonement. "That we hold to be, in the strictest sense of the terms, infinite, absolute, all-sufficient." (Annan, *Dif. of Arminianism*, p. 170.) They concede that the atonement was equally suitable for all. They affirm that "what was suitable to one was suitable to all." They admit "that the death of Christ had a relation to man, to the whole human family, which it had not to the fallen angels. It is the ground on which salvation is offered to every creature under heaven who hears the gospel; but it gives no authority for a like offer to apostate angels. It moreover secures to the whole race at large, and to all classes of men, innumerable blessings, both providential and religious. It was, of course, designed to produce these effects; and therefore He died to secure them." (Hodge, *Theol.* ii., p. 545.)

Take another extract. "Remember what we have over and over again affirmed—(a) Christ did literally and absolutely die for all men, in the sense of securing for all a lengthened respite and many temporal benefits, moral as well as physical; (b) His atonement was sufficient for all; (c) exactly adapted to the needs of all; (d) it is offered indiscriminately to all; hence, as far as God's *preceptive* will is concerned, the atonement is universal. It is to be preached to all, and to be accepted by all. It is for all as far as determining the duty of all, and laying obligations upon all. And practically it makes salvation objectively available to all upon the condition of faith." (Hodge, *Atonement*, p. 393.) But the Doctor shamefully throws utter insincerity into all this provision, and consequently causes utter uncertainty and doubt, by supposing and asserting that "God had a *decretive will* or design in making the atonement," which is very different from "God's *preceptive will*." The latter "makes salvation objectively available to all upon the condition of faith;" the former (the *decretive will*) is supposed intentionally to leave many in a state in which it is subjectively impossible for them to comply with that condition. Of what use, then, was it for God to take compassion on their inability to satisfy divine Justice, when compassion is not felt for their inability to believe? What kindness is there in calling men to come, if compliance with that call was known to be impossible without the aid of the Divine Spirit? This aid, say they, God was under no obligation to give to the non-

elect, and does not give. If so, the offer of eternal life, if made to them, is made on impossible conditions. Such an offer shows no wisdom or sincerity, and, much more, no grace.

This theory makes out no warrant for ministers, Sabbath-school teachers, or parents to give a general gospel call. "What right has a man to offer salvation to any whom God, by an eternal decree, has excluded from salvation? What right to exhort men to repent, when God determines by volitional necessity that they will not repent?" "What right to exhort men to do otherwise than God has willed, decreed, and foreordained they shall do?" (Whedon, *What is Arminianism?* p. 17.)

One more quotation: "He died for all that He might arrest the immediate execution of the penalty of the law upon the whole of our apostate race; that He might secure for men the innumerable blessings attending their state on earth which, in one important sense, is a state of probation; and that He might lay the foundation for the offer of pardon and reconciliation with God, on condition of faith and repentance. These are universally admitted consequences of His satisfaction, and, therefore, they all come within its design. By this dispensation it is rendered manifest to every intelligent mind in heaven or upon earth, and to the finally impenitent themselves, that the perdition of those that perish is their own fault. They will not come to Christ that they may have life. They refuse to have Him to reign over them. He

calls, but they will not answer. He says: 'Him that cometh to Me I will in no wise cast out.' Every human being who does come is saved." (Hodge, *Theol.* ii., p. 558.) True, and good so far as it goes; but alas! this remarkable concession is made essentially void, by its intentionally omitting to mention the aid of the Spirit, sent for Christ's sake, and in pursuance of the design of His death; without which, renewal unto repentance is impossible; but with which we would have the covenant of grace, which promises not merely to be merciful to unrighteousness, for Christ's sake; but, by the Spirit's agency, to write God's laws in our minds and in our hearts, "that we may be to Him a people, and that He may be to us a God."



CHAPTER XVIII.

FORBEARANCE.

It is for the sake of the atonement and intercession of Christ that God (1) exercises "forbearance" towards sinners, and (2) justifies the penitent believer.

(1) It is for the sake of Christ that God has forbearance and long-suffering with transgressors; "not willing that any should perish, but that all should come to repentance." (2 Peter iii. 25.) Christ was the procuring cause of this long-suffering. "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past (Rom. iii. 25);" rather, as the revised translation reads, "for the passing over of sins done aforetime," *i.e.*, *δια* on account of the apparent overlooking of them for a time. The word which the apostle uses is not *αφεσις αμαρτιων*, the remission of sins or letting them quite go; but *παρεσις αμαρτιων*, the passing them by on the part of God for awhile, in consideration of the great sacrifice which was one day to be offered. This long pretermission manifested the forbearance of God, though there was no "adequate expression of His righteous wrath against sin, during all those ages which preceded the revelation of Christ; which manifestation of His righteousness at length took place, when He set forth no other and no less

than His own Son, to be the propitiatory sacrifice for sin." (Trench, on *Bible Rev.*, pp. 90-93.) "For four thousand years, with the exception of some great examples of judgments, Divine Righteousness seemed to be asleep; one might even have asked if it existed. Men sinned here below, and yet they lived. They sinned on, and yet reached a hoary old age. Where were the wages of sin? It was this relative impunity which rendered a solemn manifestation of righteousness necessary." (*Godet* on Romans, p. 155.) God unveiled and brought it to light, by showing that it was in consideration of the expected propitiatory mediation of Christ, that He exercised that long forbearance. Hence Christ is called "the Lamb slain from the foundation of the world" (Rev. xiii. 8); an expression which refers to the death of the first appointed typical lamb, as a prophetic assurance that the antitypical Lamb would in due time be slain. As fallen man was clothed first with the skins of animals, these animals were, most probably, slain in sacrifice; they were not slain for use as food till after the flood. Lambs' skins were, probably, the first typical "white robes." (Rev. vii. 9.)

"And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. ix. 15.) This shows that His sacerdotal work had a retrospective reference. The blessings hoped for by Old Testament believers were promised because, and only because, the Christ was

to come and offer a true propitiatory sacrifice, and thus "confirm the promises made to the fathers."

God exercises forbearance towards sinners under the present dispensation too, and continues it for months, or years, or scores of years; but He does it for the sake of the propitiation that has been offered by Christ. This removes the obscurity, and reveals the righteousness. "I," said Christ of one, "I gave her space to repent." (Rev. ii. 21.) It is by His intercession that the barren fig-tree is left alone, year after year, until there seems no hope.

"For the demonstration of His *righteousness*." The term sometimes denotes moral perfection in general. It has, accordingly, been applied by interpreters to different special attributes, each commentator "applying it to the particular attribute which agreed best with his system in regard to the work of redemption." (*Godet*.) It has thus been taken to express—(1) goodness (*Theodor.*, *Abel.*, *Grot.*, *Seml.*, *etc.*); (2) veracity or fidelity (*Ambr.*, *Beza*, *Turret.*); (3) holiness (*Nitzsch*, *Neand.*, *Hofm.*, *Lipsius*). "Retributive justice in God, considered as the mode of action by which God maintains order in the moral universe by punishing the individual who violates that order." As *Godet* remarks, "the first three meanings fall before one common objection. The Greek language, and Paul's vocabulary in particular, have special terms to express each of those particular attributes: *χρηστοτης*, goodness; *αληθεια*, veracity; *πιστις*, faithfulness; *χαρις*, grace; *αγιωσυνη*, holiness; and would have used them if it had been

intended to convey one of these meanings." But neither is retributive justice the precise meaning here, because this is understood to maintain order in the moral universe by punishing the personal transgressor : and in this case the personal sinner was not punished. The word here, therefore, expresses righteousness, that mode of divine action which maintains order in the moral universe by appointing a Mediator, and accepting the satisfaction which He presented, and the terms on which pardon and reconciliation may be offered to sinners.

It is important to notice precisely the order in which this "setting forth" took place. It was after the propitiation was offered by Christ, and was accepted ; that God set it forth as a demonstration of His righteousness in exercising forbearance. He did this by setting Christ forth in "His blood." "In this term is concentrated the whole symbolism of the Jewish sacrifice." (*Godet.*) It represents Him as having suffered for man, as having pleaded those sufferings on man's behalf, and as having been accepted by His divine Father ; who then set Him forth before men as an effectual propitiation. He was also set forth by the divinely appointed preaching of the gospel. He was thus set forth before the Galatians, who were distant from Calvary. Yet Paul, when addressing them, said, "Before your eyes Jesus Christ was evidently set forth, crucified among you" (chap. iii. 1). He was set forth in heaven, when "the God of peace brought again from the dead our Lord Jesus Christ, that Great

Shepherd of the sheep, through (or with) the blood of the everlasting covenant" (Heb. xiii. 20); the blood that procured and confirmed the new and everlasting covenant; and then set Him forth "in the midst of the throne as a lamb that hath been slain." The place of typical propitiation was concealed from public view. The high-priest alone could see it, and that only once a year, and through a cloud of smoke. But the veil was rent in twain at the time of offering the antitypical sacrifice, to intimate that the antitypical sacrifice was accepted, and set forth publicly to demonstrate to the moral universe the righteousness of the Divine Ruler who exercises such forbearance.



CHAPTER XIX.

THE JUSTIFICATION OF HIM THAT BELIEVETH.

WE have seen that for the sake of the propitiation made by Christ, God exercises gracious forbearance. But—

(2) Omittance is not acquittance. Hence another purpose for which that efficacious propitiation was publicly placed before the whole world, was to declare that God acts righteously when He pardons sin on the ground of Christ's mediation, and on the condition of repentance and faith. The propitiatory sacrifice which Christ offered for men when enemies, was the appointed condition of forbearance. The propitiatory sacrifice of Christ, looked to and trusted in by the faith of a penitent, and pleaded by the present intercession of Christ, is the appointed condition of pardon and justification. There would be no righteousness in pardoning without His mediation. There would be no prudence in pardoning without repentance and faith. There is a manifestation of righteousness in mercy, shown only for the sake of a propitiatory sacrifice, presented by a great Mediator, and publicly set forth to be the ground of hope and prayer by penitent believers. As *Dr. Dick* observes: "Christ's propitiatory sacrifice did not *ipso facto* set men free from guilt and condemnation. Men continue under

these until they believe" (*Dick's Theol.* ii., p. 74), and till Christ, as advocate, presents the prayer of the believer.

Christ's sacrifice did not need to be repeated; what was now wanting was "faith in His blood." To bring men actually to believe is the work of the gospel and the gospel ministry, aided by the gracious Spirit divine. "Faith cometh by hearing, and hearing by the word of God." The actual exercise of faith depends on the efficacy of the gospel, and on the attention given to it by man; not on the efficacy of the sacrifice offered by Christ to God. The sacrifice offered by Christ had immediate efficacy in reference to God. It enabled Him to be just in setting aside the covenant of works, in introducing the covenant of grace, in exercising forbearance with transgressors, and in offering pardon to every ungodly man who repents, and believes the gospel promises.

The Epistle to the Hebrews argues from the partial efficiency of the type to the full efficiency of the anti-type. "If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge (cleanse) your conscience from dead works to serve the living God?" (Heb. ix. 13, 14.) The Jew was not merely taught about ceremonial cleanness and uncleanness. "He was taught to cherish a conscience towards God in all the concerns of life. An offence against his neigh-

bor was a sin against Jehovah ; disregard of his obligations towards the Commonwealth was a wrong to the authority of God ; the minutest breach of ceremonial observance required to be confessed and covered before God ; the failures and the shortcomings that escaped the subtlest human observation, he was taught were not unmarked by God." (Rev. Alex. Mac-kennal, M.A., in *Clerical Symposium*, p. 25.) His conscience could not be cleansed from sin against God by typical sacrifice ; but the antitypical sacrifice of Christ could "cleanse his conscience from dead works to serve the living God."

The righteousness which is demonstrated by the atonement is "God's righteousness," that "He might be just." All moral attributes centre in a moral being. The righteousness here spoken of is that which is revealed in His mercy. "Holiness is the principle at once of God's love and justice, and not exclusively of His justice." (*Godet.*) Mercy, shown for the sake of Christ, is holy mercy. The apostle is not now speaking of the manifestations of righteousness in the divine act of inflicting suffering on Christ. He is speaking of a subsequent divine act, done for the sake of the finished suffering pleaded in intercession—the divine act of justifying the believer. His meaning now is, that this act of justification was done consistently with the holiness of His love ; because it was done for the sake of the propitiation offered by the Mediator and accepted as satisfactory, and set forth as such in the province where the offence was committed, as the ground of

showing mercy. This setting forth was fitted to use a moral influence on man in favor of the ends of moral government.

"A right idea of God is at the foundation of all right doctrine and right conduct." God's holiness and love uphold the moral government of the world. But from the very nature of the subjects of this department of His dominion, divine holiness and love must be perceived in order to have efficient influence." It is different in reference to the physical world. Here divine power and wisdom can operate fully without being intelligently perceived, or voluntarily attended to. But holiness and love require intelligent attention to their perfect and unchanging principles, emotions, and purposes; in order to lead moral subjects in the right course, and with the best progress to the highest attainments.

In this all-important work God acts as the sovereign of innumerable intelligent beings severally destined to live forever; and as One who knows that "the consequences of His actions must be regarded, not as terminating upon the individuals themselves, to whom they may be immediately directed, but as extending to, and influencing the whole mass of created intelligence down to the latest ages of eternity." (*Rev. G. T. Morrison*, London.) Hence the necessity for exercising mercy consistently with the maintenance of a just authority is plainly greater, "in proportion to the number of agents who are the subjects of the Divine

Government, and to the period of their duration." (*Rev. G. T. Morrison.*)

We have now seen that the Mediator did not propose to save men irresistibly. He did not come to be punished in their stead that they may be released unconditionally. He came to offer satisfaction for the suspension of the penalty incurred by personal sinners; for the exercise of forbearance towards them; and for using every influence, consistent with finite free agency, to induce and enable men to repent and believe on the Lord Jesus Christ; and to procure, by His farther intercession, pardon and renewing grace for those who comply with these prudential and practicable conditions.

NOTE.—See appended chapters on "The Conditions of Salvation, namely, Repentance and Faith."



CHAPTER XX.

CHRIST IS THE ONLY INTERCESSOR IN HEAVEN.

THE Lord Jesus Christ is "a priest upon His throne." (Zech. vi. 13.) He is a divinely-appointed and a divinely-qualified Intercessor; and He will be heard on our behalf. He only can, at the same time, hear the prayers of persons in all places on earth. To suppose the need of any other, is to imply that there is a deficiency in Him. To suppose that created beings could do His work, is to attribute to them divine attributes, to regard them as omnipresent: able at all times, and in all places, to hear the prayers addressed to them, and to relieve the wants of their worshippers." (*Hodge*, p. 595.) Christ is dishonored by those who seek the intercession of saints in heaven. It implies that, in their opinion, Christ has not interest enough with His Father to obtain for them the blessings which they need; or that He does not kindly permit an immediate approach to Him, or that He is less disposed to sympathize with them, than the saints would be!" "We have not a High-priest who cannot be touched with the feeling of our infirmities; but was in all points tempted as we are." (Heb. iv. 15.)

The Scriptures represent no other departed one as praying for the living. As under the old economy the High-priest only could enter within the veil on behalf

of the people, so only Christ can appear in heaven as man's advocate with the Father. There is no room for any other. The argument might be comprised in a few words: "God, in the infinity of His knowledge, is perfectly acquainted with the whole wants of the whole Church. In the infinity of His resources He is able fully to provide for the whole wants of the whole Church. If He made any provision at all, regard to the honor of His character required that it should be perfect and complete. He has provided a priest in the person of His Son. He has appointed no other to the office; and the inference is undeniable, that the Church can want no other."

As He was delivered to death for (on account of) our offences, so He was raised again for (on account of) our justification." His resurrection showed that His sacrifice is all-sufficient for justification. The blood which has been shed for the remission of sin, is "the blood of Jesus Christ His Son." It follows that nothing can be wanting to it; that nothing, therefore, can be wisely associated with it. God has declared its sufficiency for justification; and, doubtless, for its sake, actually justified the penitent thief and others, previous to the resurrection of the sacrificed body of Christ; and signified its sufficiency for this purpose by raising the sacrificed body to a life that could not die again. To that one sacrifice the earnest enquirer is pointed, "by the written Word which he reads, by the preaching of the gospel which he hears, and by the institution of the Supper which

he observes. His conscience is tranquilized, not by these, but by the sacrifice to which they conduct him, and to which, in their absence as well as in their enjoyment, he can repair. His conscience is easy, because he has applied to Christ, who, in the means of grace, has been set before him ; because he has cast the burden of his guilt upon Him, and committed the keeping of his soul unto Him." (*Stratton, on the Priesthood.*)

But some, erring greatly, teach men to withdraw their reliance from the true, divinely-appointed, and divine High-priest, and to place it in those who dare to intrude into His office. They teach men, even in the hour of dissolution, "to have the mind occupied, the conscience soothed, and the hope inspired, not by what Christ has suffered and pleaded, but by what an unauthorized priest has performed. He has heard the confession, has pronounced the absolution, has given the host, has administered the unction, and therefore all is safe." "Fatal delusion!" placing "between the soul and God, as the ground of hope," the unauthorized work of an intruder into Christ's office.

As Christ had no assistant in His priestly office, so He has no successor. In this respect He was "after the order of Melchisedec," who is represented as without predecessor, assistant, or successor in office. Christ has left no room for priests or priestly work ; no need of any one to make supplementary satisfaction for sin. As no other priest is necessary, so no other has been appointed by God. No other has liberty of access to

God. No other could offer a true propitiatory sacrifice. No other can make prevailing priestly intercession. Under the former dispensation, God gave a call to Aaron and his sons. But the priestly office of the sons of Aaron has been taken away by the same Divine authority, and it has been put out of their power to attend to its duties. The typical dispensation expressly forbade them to offer sacrifices anywhere except in the place which God should choose, which, by His last appointment, was the temple at Jerusalem. He knew that, by this arrangement, He could put it out of their power to continue typical sacrifices after the great antitypical propitiation had been made. If they rejected the latter, He could providentially put a stop to the observance of the former. "The Jewish religion," it has been observed, "is the only one that could be so interrupted. And it has been thus interfered with. The Jews have been banished from their country. The temple in which alone their priests could officiate has been destroyed, and on its site is now the Mosque of Omar, reared for the disciples of Mahomet, the false prophet, and it is death to a Jew to pass over its threshold." The Jews have been now for centuries "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod" (*i.e.*, without a priest, for an ephod was that part of a priest's dress which distinguished him from all other men, and is therefore here employed to designate his office), "and without teraphim." The very sons of Aaron are now extinct, or unknown.

The Jews retain nothing but the name, and the painful initiatory rite of the religion of their fathers. The Jewish priests and rites were types of Christ and of His sacrifice. The former were taken away, to establish the latter.

Christ Himself appointed no assistant in the sacrificial part of His office, though He did appoint assistants in His prophetic work. The commission which He gave to the twelve disciples, and which they were to fulfil during His tabernacling in the flesh, was a commission to preach through the land of Judea, not to administer priestly rites in Jerusalem. They were simply to preach, and to work miracles in proof of their authority to preach. Mark gives a brief account of the execution of this commission: "And they went out, and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them." (Mark vi. 12, 13.) This anointing with oil, which was also performed afterwards by the elders of the Christian Church, was for the purpose of restoring the body to health, not of restoring the soul to holiness.

At another time He sent out seventy disciples, but they, like the twelve, were sent to teach, not to offer sacrifices.

As the first commission of the twelve sent them to Judea alone, He gave them a subsequent commission to all nations; not to offer propitiatory sacrifice for them, but to make disciples, by baptizing and teaching. The teaching part of their work was partly

executed by writing. By this means they teach to the present day, and will teach to the end of the world. "That which we have seen and heard declare we unto you, that ye also may have fellowship, and truly our fellowship is with the Father and with His Son Jesus Christ." To accomplish this glorious result, they were sent to declare and write what they had seen and heard of the manifested Jesus ; and as what they wrote was to produce the "fulness of joy," we may be assured that they wrote the whole substance of what they taught. They erected no altars. They cumbered not themselves with censers, or priestly vestments. But they went as preachers, and as such their "sound went unto all the earth, and their words unto the end of the world."

The full provision made for the ministerial service of the Church in the apostolic age is given in Eph. iv. 11, 13, in special detail:—"And He gave some apostles . . . prophets . . . evangelists . . . pastors and teachers." Here we look in vain for the word priests. The object of these ministers was to produce unity of the faith and knowledge of the Son of God, and to do this by teaching. Paul, in his Epistles to Timothy and Titus, speaks of elders or bishops as the permanent ministry of the Christian Church, but speaks nothing concerning priesthood. Hence, the conclusion is evident that the Christian ministry were not appointed to do any part of Christ's propitiatory work. Their duty was to proclaim the all-sufficiency of His work, and

to direct the guilty to Him for pardon, and the tried and tempted to Him for sympathy and help.

In a word, it is most important to remember that by the holy prophets no priest was predicted for the service of the Christian Church, but Christ. By the Lord Jesus Christ, as already observed, there was no appointment of priestly orders for the Christian Church, no prescription of priestly rites. By the holy apostles, no priest is described as officiating for the Christian world but Christ, no reference made to priestly rites discharged by one man for another; this omission is most remarkable in writers who were educated in the Jewish dispensation, and who do, on other subjects, employ Levitical terms profusely; and would in all probability in this case too, if it was proper to do so. But it was not proper; hence this utter silence. The obvious and important conclusion is that there is now no one in the universe, besides the Lord Jesus Christ, who has a divine appointment to officiate for men in the priestly office. Accordingly none but He can now show a call from God to the office of the priesthood.

It was not till after the destruction of the Jewish temple, that the ministers of the Christian Church imagined and assumed that they succeeded to the character, rights, and privileges of the typical Jewish priesthood. Bishops having first supposed that they were distinct from elders, imagined next that bishops ought to have rank and character similar to those of the high-priest of the Jews; and that the Christian

presbyter ought to be regarded as representing the Jewish priests; and the deacons, the Levites. But "the Jewish types are types of things which are now in heaven, and which cannot again be brought down to earth. They are embodied in the offices of Christ's priesthood, and can never again be required or allowed in the services of men. The heavenly things themselves are presented to our view, and the earthly things, which were the pattern of them, are regarded as being no longer necessary, and are forever withdrawn." To introduce another priest now is to invade the prerogative of God, to whom alone the right of appointment belongs; is to arraign the wisdom of God for omitting to appoint more than Christ Jesus; and to detract from the Saviour's competency to perform the work entrusted to Him alone.

"How is it, then, that in looking at thousands of the professing Christian assemblies on earth, we see in them altars erected for sacrifices, persons in sacerdotal vestments, holding that they need no personal knowledge or piety, but merely official authority from a body of men, to perform priestly rites; who repeatedly present sacrifices on those altars; receive confessions of sin, as if they were interceding priests, and pronounce absolution; and allege that they can confer salvation by means of ceremonies administered by their hands; and, last of all, that they can, by extreme unction, prepare for heaven? These earthly priests, one and all, are presumptuous intruders into the priestly office of the Lord Jesus Christ. Long-estab-

lished possession may indeed obtain human sanction for secular claims which originated in usurpation ; but they cannot obtain Divine sanction for ecclesiastical and spiritual usurpation : because He ever lives whose prerogative has been invaded ; and His laws and institutions remain imperative on the conscience, in their primitive and uncorrupted simplicity." (*Stratton, on the Priesthood.*)

He appointed His apostles to bind and loose ; but this referred to doctrines, not to persons. He said *whatsoever* ye shall bind, not *whomsoever* ye shall bind ; *whatsoever* ye shall loose, not *whomsoever*.

Those who have proudly claimed that they are invested with the priestly office, ought to consider that, under the typical dispensation, no sins drew down heavier punishment than those which made innovations on the institution of the priesthood. When Korah, Dathan, and Abiram, with the two hundred and fifty princes of the people, rose up before Moses and murmured on account of the sacerdotal pre-eminence which Aaron possessed ; and, usurping the office which had been given exclusively to him, took their censers and offered incense before the Lord,—“ a fire from the Lord consumed the two hundred and fifty men that offered incense ;” “ and the earth opened and swallowed up all that appertained to them, and all their goods.” (Num. xvi. 31-35.) And their censers were made into broad plates for covering the altar : as a memorial to the children of Israel that no stranger, “ which is not of the seed of Aaron, come near to offer incense before

the Lord." (Num. xvi. 40.) Nothing but a special commission from God could set aside these rules pertaining to the priesthood. It was under such a special commission that Gideon, David, and Elijah acted when they, though not priests, built altars for special and temporary purposes. No man now has such a commission.

The conduct of those under the old dispensation, who guiltily interfered with the office of the typical priesthood, corresponds with the conduct of those who, under this dispensation, interfere with the sole priesthood of Christ, by taking upon themselves the office of a sacrificing priest. And such should seriously ponder the fearful danger they are in of the special judgments threatened against such. They should consider that John, the revelator, foretells such judgments in one of the visions with which he was favored in the isle of Patmos. He, in vision, saw heaven represented under the symbol of the Jewish Temple; and, in particular, that the angel who had the golden censer in which he had been offering much incense with the prayers of all the saints, was seen to make another and a very different use of that censer; he filled it with fire from the altar and cast it (*i.e.*, the fire) "into the earth; and there were thunderings, and voices, and lightnings, and earthquakes." These recall to mind the punishment on Korah, Dathan, and Abiram and their company, and lead us to infer that the judgments called for by the seven trumpets were to be inflicted on account of ecclesiastical usurpations

of the priestly office of Christ. Those judgments are approaching, according to the prophetic page, in unbroken succession and unmingled with one line of relenting pity. "Let those who take mystic Babylon as their model take heed lest they share her plagues."

"It is not enough that we should receive the doctrine of Christ, or endeavor to regulate our lives by His moral precepts; or that we confide in His protection, or submit to His control, as one into whose hands all power in heaven and earth has been committed. It is not enough that we should open our hearts to all the influences for good which flow from His person or His works." (*Dr. Dick's Theol.*, ii. p. 522.) We must trust in Him as our mediating High-priest. We must give up the idea that we ourselves can make reparation or atonement for our past sins by anything we could do, suffer, or experience. We must rely on the sacrifice and intercession of our great High-priest. We must also give up the idea that we ourselves could obey aright for the future. We need, and must ask the renewing grace of the Divine Spirit, given in answer to Christ's intercession, in order to be fitted for well-doing. Such trust in Christ as mediating High-priest was exercised by the apostles and primitive Christians, and has continued to be exercised from that day to the present by the true people of God in various denominations. "This is clear," says Dr. Hodge, "from their confession of faith, from their liturgies and prayers, from their hymns, and from all the records of their inward religious life." He refers in particular to two

hymns—the first written by Charles Wesley, an Arminian, and the other by Toplady, a Calvinist :

1. “ Jesu, lover of my soul,
Let me to Thy bosom fly,” etc.
2. “ Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure ;
Cleanse me from its guilt and power.”

(See Dr. Hodge, *Theol.*, ii. p. 524-527.)



CHAPTER XXI.

A BRIEF HISTORY OF THE LEADING THEORIES.

ANSELM (born 1033, died 1109 A.D.) made the first systematic attempt to explain the atonement, in relation to the divine attributes and the moral government of the universe. "Anselm sought the aid of reason in support of religion. He felt sure that as the human mind, and the gospel of Jesus Christ were both divine gifts they could not be at variance, but must be capable of reconciliation; and contain in them a profound harmony manifest to an inquirer, who brought them into fair comparison with each other." (Dr. Stoughton, *Historical Theology*, p. 217.) His position was that religious faith rests entirely on authority—the authority of the Bible, the authority of the Church; that reason, accordingly, could not make it more sure, but only more luminous. Anselm's fundamental principle was: "First believe, then understand." "The profoundest truths must first be accepted by faith, in order that they may be afterwards examined and discussed by reason. Such examination and discussion," he says, "ought to follow; for it betrays negligence to believe, and then not to aim at understanding what is believed." (Dr. Stoughton, *Historical Theology*, p. 217.) Yet he did not carry out this plan consistently. "He did not proceed from fact to theory, but rather from theory to

fact. He did not say, There is in Scripture the doctrine of satisfaction for sin through the atonement of Christ, therefore there must be a necessity for such satisfaction. But, on independent grounds, he concluded there must be a satisfaction: in the nature of things it is indispensable; therefore such a satisfaction has been provided." (Dr. Stoughton, *Historical Theology*, p. 224.)

We proceed to notice that in his epoch-making book, *Cur Deus Homo*, he propounded the question: "Why is it necessary that God should have humbled Himself so far as to become man, and suffer death?" In answering the question, he exhibited, says Dr. Shedd, "A depth, breadth, and vigor of thinking, not surpassed by any production of the same extent in theological literature." "He set forth in more forcible light than earlier writers, the nature and responsibilities of sin." (*Dr. Shedd.*)

To Anselm the divine honor seemed to be a supreme good which must not be permanently violated. This honor is concerned with the prevalence and maintenance of holiness and morality in the world; not with private rights, which may be set aside by the will of God. It is the duty of man to honor God; but by sin he has deprived Him of the honor due to Him. God must insist upon His demands, if not for His own sake, yet for the sake of His creatures: the order and harmony of the universe require Him to do so. This injured honor must be repaired, or he that injured it must suffer punishment (*Necesse est ergo, ut aut*

ablatus honor salvatur, aut pœna sequatur). (Hagenbach, *Hist. of Doc.*, ii. p. 43.)

But man cannot make satisfaction, inasmuch as he is corrupt by original sin. (Hagenbach, ii. p. 44.) To render satisfaction for past sin was impossible to man, because all the good that he can do, he already owes as an accountable, rational creature. He could be punished for his sin, but this would set aside the divine plan, which aimed at the perfection and happiness of the race.

Christ, therefore, proposed to render satisfaction. The divine Righteousness would not allow of forgiveness out of pure compassion, apart from such satisfaction. But a Divine Mediator could make satisfaction, and did make it; and for His sake God could forgive the sinner.

Anselm does not distinguish between the obedience and the sufferings of the God-man in making this satisfaction; "but he certainly lays the stress on the latter: *dare animam seu tradere se ipsum morti ad honorem Dei, hoc ex debito Deus non exigit ab illo*." (Dr. Pope, *Theol.*, ii. p. 305.)

"It is well known that Anselm, who first formulated the theory of satisfaction, did not regard Christ's death as penal. Satisfaction, in his system, did not consist in paying the penalty, but was rather one of two alternatives; the other being the paying of the penalty." (Bruce, *The Humiliation of Christ*, p. 353.) Anselm distinguished satisfaction from punishment. He said, "*Necesse est, ut omne peccatum satisfactio*

aut pœna sequatur. It is necessary that every sin should be followed by satisfaction, or punishment." (*Hagenbach*, ii. p. 48.)

Hilary and Ambrose had taken the term satisfaction from jurisprudence into theology, and applied it to the sufferings of Christ; but "Anselm revived it from long slumber as a watchword for all future time." (Dr. Pope, *Theol.*, ii. p. 305.) "The idea of satisfaction has been made by him the inalienable possession of the Church." (*Neander.*)

Anselm rightly distinguished between satisfaction and punishment. This was the great service which he rendered to this all-important subject. But he did not rightly apprehend the way in which satisfaction was made. He thought Christ's active obedience had no part in it, assuming this to be obligatory. But he regarded Christ's sufferings (he seems to have thought of those only that were inflicted by man) as non-obligatory and spontaneous; and that, accordingly, they were meritorious, and hence satisfactory. (See Dorner, *History of Doc.*, vol. iv.) This was a commercial satisfaction, rather than a propitiatory one.

Anselm professed merely to collect, arrange, and develop the views handed down from the fathers. He, of course, rejected some views. He did not agree with Abelard, that there was nothing in the divine essence which required satisfaction for our sin. He did not hold with Athanasius, that Christ "endured a penalty, because this being threatened must be inflicted." He did not agree with Augustine, that

omnipotence must be independent of justice, and that therefore the atonement was not indispensably necessary, but merely selected by the will of the Father. He maintained that omnipotence does not act independently of righteousness.

"It is important to notice that his doctrine was, for four hundred years, the common one." (*Dr. Pope.*) We have accepted his distinction between satisfaction and punishment, and given what we take to be the proper view of the former in the case before us.

Anselm had said God's injured honor demanded either punishment, or the substitution of satisfaction for punishment. The Reformers (especially Calvin and Melancthon) agreed with the opinion of Athanasius, that God's justice demands punishment. Accordingly, they could not in any case, see satisfaction except in the infliction of punishment. Hence, confounding satisfaction and punishment, they thought that there was no alternative: that punishment must be inflicted either on the personal sinner, or on a substitute. Accordingly some asserted the theory of Equivalentism — "That Christ's vicarious sufferings were exactly equal in amount to the penal sufferings deserved by the whole number" for whom He died; "so that if they had been fewer, a less degree of suffering would have sufficed, and if more numerous, a greater amount would have been necessary." (*Crippen, History of Doc.*, p. 141.) "The Heidelberg Catechism (1563) affirms that He bore the divine wrath during the whole period of His earthly life." (*Doc.*, p. 139.)

And Æpinus (1533), "thought that Christ's soul endured the punishments of hell, while His body lay in the grave." (*Doc.*, p. 139.) "This opinion was combated by the divines of the Roman Church. Bellarmine called it 'a new, unheard-of heresy.'" (Hagenbach, *Hist. of Doc.*, ii. p. 354-358.)

To a reflecting mind it becomes manifest that this theory cannot be right. The innocent cannot be guilty, and if not guilty he cannot be punished; for punishment is the judicial infliction of evil on account of guilt. It is a definite kind, degree, and duration of suffering, "inflicted on the wrong-doer in person" (*Hodge*): he should have added, because of his personal offence or ill-desert, and as a proper expression of what is due to it. The sufferings of Christ cannot be regarded as a penal infliction, because, "in strictness of language and thought, neither crime, guilt, nor punishment is personally transferable." (*Bib. Sac.*, April, 1862.) "Real and proper punishment," says Andrew Fuller, "is not only the infliction of natural evil for the commission of moral evil, but the infliction of the one upon the person who committed the other, and in displeasure against him; it not only supposes criminality, but that the party punished was literally the criminal." (Quoted with approval by Prof. Park, *Bib. Sacra.*, 1865, p. 174.) "Guilt signifies, first, personal blameworthiness; second, liableness to suffer, in order to preserve the honor of a violated law. Guilt cannot be transferred from person to person. Hence the doctrine of the

atonement does not imply that an innocent being is made guilty in the sense of being personally blameworthy; and, secondly, that an innocent being is punished in the sense of suffering pain for ill-desert. Both these propositions all clear thought discards." (*Rev. Joseph Cook.*) An unbiased mind judges that punishment is of so personal a nature as not to allow of its being so transferred. Dr. Hodge admits that there is special force in this objection. He says: "By far the most plausible objection that is brought to our doctrine is that the demands of Justice for penal satisfaction are essentially personal." (P. 286.) He admits that if guilt "means personal criminality and ill-desert, and if punishment means evil inflicted on the ground of such personal demerit, then vicarious punishment would indeed involve an impossibility." (*Hodge, Theol.*, ii., p. 532.) He therefore has to imagine that a change was made by sovereign prerogative, separating personal responsibility to satisfy the demands of Justice, from personal demerit. Then, assuming that this was done, he thinks the separated legal liability "may be transferred from one to another, or may be assumed by one in place of others." (*Id.*, vol. ii. p. 532, 537.) But if it could be thus separated, it need not be transferred at all. The law did not require a transfer. He sees this, and hence supposes that by sovereign prerogative another change was made to authorise this transfer, and to add a substituted penalty for the substituted person. According to this, the law was not enforced at all; it was changed

by sovereign prerogative. If sovereign pleasure could so change it, it could wholly repeal it. Such persons cannot speak of the law having been enforced, without putting a new meaning into the word law. It is made to mean, not a definite, complete act of legislative authority, but the legislative authority that made, and that could alter acts of that kind. For instance, Rev. A. A. Hodge makes this change, when he says: "In crime the demand is for that kind, degree, and duration of suffering which the law—*i.e.*, absolute and omniscient Justice—demands in each specific case, the person suffering and the sin to be expiated both being considered." (*Atonement*, p. 35.) But this introduces a sovereign change, which sets aside the original law altogether, and leaves only a law-making power at liberty to prescribe a new penalty.

Dr. Hodge thinks that the sufferings of Christ may be penal; and yet not be the same in kind, nor in design, as the sufferings of those whom Christ died to redeem. (Hodge, *Systematic Theol.*, ii. p. 476.) Did the law not designate any particular kind or degree of suffering? Would any kind or any degree do, if judicially inflicted? Was the original penalty as indefinite as this? Did it define only the design of the infliction, but not at all its nature or degree? This position virtually abandons the theory of punishment, and accepts a species of satisfaction in its stead. Under the pressure of objections he seems to set aside the theory of "the absolute irremissibility of merited

penalty, which is the determining principle of the Calvinistic system of theology." A distinguished writer well observes: "It is hardly possible to state the 'substitution' theory in any form which does not shock the moral sense, except by so modifying the plain meaning of the words as to make it desirable to choose different words altogether." (Rev. Canon Farrar, in *Cler. Symp.*, p. 82.) On the other hand, it readily admits of being represented in a most revolting manner, as when Cowper said in frightful language: "God is always formidable to me, except when I see Him disarmed of His sting, by having sheathed it in the body of Jesus Christ." (Quoted by Rev. Ed. White, *Cler. Symposium*, p. 146.) "Who would rejoice that the anguish due to him was rigorously exacted from Another?" (Rev. Canon Farrar, in *Cler. Symp.*, p. 75.) How could man love an unforgiving God? The theory that Christ suffered the penalty which justice demanded from the sinner, exhibits God in no new relation to man. It leaves no room for a revelation of mercy.

If an obligation to suffer punishment could be transferred to a substitute, the personally guilty would be immediately and fully released by that transfer. The subsequent enduring of the punishment would release only the substitute himself.

Had Christ borne man's punishment, the result must have been the immediate and unconditional acquittal of man on the ground of equity, not of grace; leaving no possible room for pardon. But we know that the

sufferings of Christ were, in fact, such as did leave room for pardon, and therefore they were not the penalty, nor equivalent in point of sufferings to the penalty. The sufferings of Christ, were such as to leave man's release from liability to punishment, to be dependent on evangelical repentance and justifying faith, in the case of those who have the revealed gospel; and perhaps on condition of repentance only in the case of those who have only the light of nature, and the convincing Spirit.

Again, on the hypothesis that Christ suffered the penalty due to sinners, it would follow that the more sinful a man was, the more suffering Jesus Christ would have to endure for him, and the greater blessing would He merit for him; and the less a man has sinned, the less would Jesus Christ purchase for him. "If the atonement were of that kind, it would confer a bonus on aggravated transgression. It would make it most desirable to be the chief of sinners."

Had the penalty been inflicted once on Christ, it could not be inflicted afterwards on those for whom He died, no matter how they neglected, or rejected the great plan of salvation. For punishment cannot be doubly inflicted under the just government of God. But we know that the atonement did not render it unjust to punish those for whom it was made, if they should reject the remedy. It did not put an end to moral government. It did not repeal the threatenings. It suspended them to give time for using motives to bring men back as penitents to resume their duties,

and to save them from punishment if they penitently return. But it leaves moral government still in existence. It leaves the laws of that government still in force, and its threatenings still impending over sinners who impenitently reject the remedy.

This theory represents suffering as constituting the whole atoning value, and the Son of God as giving so much suffering for so many favors and blessings for men; and the Divine Father as dispensing the latter for so much value received. This is the commercial atonement, "which degrades the gospel and fetters its ministers, which sums up the worth of a stupendous moral transaction with arithmetic, and with its little span limits what is infinite." (Rev. Robert Hall, on *Substitution*, Book i. p. 270.)

If Christ had been a mere creature, there might be some plausibility in supposing that He would need, as Mediator, to bear the literal and full penalty. But He had a higher nature, and other considerations were to be united with the sufferings of Christ to give them value. Consequently, the degree of suffering may be diminished in proportion to the value of these other considerations. When it is considered that Christ is the Son of God, and the kingly Ruler of men with all power in heaven and earth, and that He magnified the law by personally obeying it; there may, in His case, be sacrificial suffering in the place of penal suffering. Any suffering voluntarily submitted to by such a personage in deference to the feelings and interests of righteousness, would confer the highest honor on the

principles of the Divine nature, and on the sacredness of the Divine law. If Christ had to endure the exact amount of suffering which sinners are liable to, or an amount equivalent in point of suffering; then, in that case, Christ would have needed no other qualification than that of ability to suffer. But it is manifest that the inspired writers attribute vast importance to the personal and official dignity of the mediating sufferer. They say it is "the blood of Jesus Christ His Son" that cleanseth from all sin. The great ends designed were to express God's love of righteousness, and His abhorrence of unrighteousness; and these ends are answered by the obedience and chastisement of Christ, and that "in a higher degree owing to the dignity of His character, than if man had kept the law, or suffered the penalty for the breach of it." (*A. Fuller.*)

Faustus Socinus (b. A.D. 1539, d. 1604) opposed this idea of penal suffering. He argued that if satisfaction had been made by enduring punishment, forgiveness is no longer required. And, on the other hand, that if there is room for forgiveness, the punishment has not been inflicted (for to forgive implies that grace takes the place of justice). (*Hagenbach, History of Doctrines*, v. ii. p. 359.) He contended that mercy implied a suspension of the penalty. True, but it also implied satisfaction for the suspension of penalty. Of satisfaction in this sense, he unhappily knew nothing; satisfaction in the other sense, he rejected; and originated Socinianism. The Socinians maintain that "the

objects of Christ's life and death were merely (*a*) to furnish an example to men, (*b*) to confirm the promises of God, and (*c*) to render possible His resurrection, by which He entered into glory."

Grotius combated the views of Socinus; and distinguished satisfaction from punishment (*satisfactio* from *solutio*). The latter meant the rendering the precise sum that was due, or its real value. The former means something which is other than the real value, but which is graciously accepted as satisfactory. He rejected the idea that the sufferings of Christ were a penal infliction for the demerit of past sin. But he unhappily thought they were a penal example for the prevention of future sin; that the punishment of one person was allowed "*(acceptilatio)* to be equivalent to a judgment upon all much as in the decimation of a mutinous Roman legion, those who were punished suffered for the other guilty ones, as well as for themselves." (Van Oosterzee, *Christian Dogmatics*, p. 611.)

Hugo Grotius saw that the atonement had a governmental aspect, but he did not rightly exhibit it. He gave prominence to the administrative prudence of the great moral Governor; rather than to His righteousness, as he should have done. He represented God as studying the distinction between the expedient and the inexpedient, rather than the difference between the right and the wrong. He erred also in adopting the position that the sufferings of Christ were a punishment, instead of a satisfaction. Punishment supposes personal demerit in the sufferer; but Christ was inno-

cent. It supposes that the suffering inflicted is that prescribed by the law; but the law called for the punishment of the personal sinner, not of another on his behalf, or in his stead; the law called for everlasting punishment, but the sufferings of Christ were temporary. He supposed that the death of Christ was a penal example, but the punishment of the innocent could not deter the guilty.

Happily, other writers had more correct views. Limborch (b. 1633; d. 1712, A.D.), the representative of Arminianism, argued that "the sufferings of Christ were those of a sacrifice divinely appointed to take the place of a penalty." (Pope, *Theol.*, vol. ii. p. 314.) Christ presented a satisfaction which opened the way for the gratuitous, and conditional remission of the penalty. Curcellœus (b. 1586, A.D.), another distinguished Arminian theologian, agreed with Limborch, "in insisting chiefly on the death of Christ as a sacrifice, which is a different idea from the payment of a debt." Curcellœus opposed the confounding satisfaction with *solutio*. He says, "Christ did not satisfy by suffering all the punishment which we deserved for our sins. Because, in the first place, that does not belong to the idea of sacrifice, for sacrifices are not full payments of debts (*solutiones debitorum*.)" Secondly, Christ did not suffer the eternal death which was the punishment due to sin. He was only a few hours on the cross, and on the third day rose again from the dead." (*Opera Theologica*, p. 300, quoted in Latin by Dr. Hodge, *Theol.*, ii. p. 486.) Limborch,

too, rejects the theory that Christ suffered the punishment due to our sins. He says "that opinion has no foundation in Scripture. The death of Christ is called a sacrifice for sin; but sacrifices are not payments of debts, nor plenary satisfaction for sins; but free remission of sin is granted to those who have been convicted." (*Theologia Christiana*, p. 255, quoted in Latin by Dr. Hodge, *Theol.*, ii. p. 486.) They taught that "Christ did not strictly and fully suffer the punishment of our sins, for then our pardon would not be of mercy, but of justice; that Christ's righteousness and sanctity are not imputed to us, for then there would be no ground for our observing the moral law, or for God's demanding either faith or obedience from us." (Oxenham, *Catholic Doctrine of Atonement*.)

Mr. Wesley, as we have already shown, agreed with the Scriptures, and the Christian fathers, and with Limborch, etc., in the idea that the death of Christ was a sacrifice for sin. He also rightly stated that, for the sake of that sacrifice, a new covenant of grace was made with man, which offers pardon and renewal on prudential and practicable conditions. He accepted, to some extent, the idea (advocated by Cocceius) of a twofold covenant between God and man—the covenant of works before, and of grace after the fall. This covenant of grace was made for the sake of the atonement, as has been shewn in preceding chapters.

"The atonement," says the twentieth Article of our Creed, "is a perfect propitiation and satisfaction for all the sins of the whole world, both original and

actual." The immediate result was that God was so far reconciled as to announce that "the sins of every man are rendered remissible, and that salvation is consequently attainable by every man." (Watson's *Inst.*, ch. 25.) Arminians hold that the atonement was designed to make it possible to save by grace, on prudential conditions practicable for all men. Calvinists hold that the atonement was designed to make salvation certain, irrespective of any condition dependent on the will of man, and hence was intended only a part of mankind.

Richard Watson knew that there was a distinction between punishment and satisfaction. He clearly pointed out that distinction, but, unhappily, he did not always keep it in mind. He sometimes "leaned too much" towards a system which confounds these things. He thus occasionally supposed that Christ's satisfaction for sin was made by "bearing the punishment due to our offences." But satisfaction, in the Calvinistic sense, cannot harmonize with Arminian theology. Calvinists, seeing this, have replied: "If Watson believes that Christ 'bore the punishment of sin' for men, he is inconsistent when he says that some for whom Christ died may be finally condemned and punished;" "For," says Annan, "how can the law condemn when its penalty is perfectly paid? How can the Judge pronounce sentence when He has been perfectly satisfied?" (Annan's *Difficulties of Atonement*, p. 155.) But at other times Watson said: "Our Lord Jesus did so die for all men as to make salvation

attainable by all." (*Watson*, ii. p. 285.) This statement implies that the atonement is a satisfaction for the suspension of the penalty to give space for repentance ; not a punishment for the prevention of the penalty, whether a man repents or not.

Dr. Whedon saw the dangerous tendency of making the death of Christ a substituted punishment, and avoids it in some of his statements. He says: "The case of Damon, dying as a substitute for Pythias, does not exactly represent the case of Christ dying for sinners. To make the parallel complete, Damon should so die for Pythias as that, unless Pythias should accept the substitution of Damon in all its conditions, he should not receive its benefits, and Damon's death should be for him in vain: Pythias may be as rightfully executed as if Damon had not died. If the sinner accept not the atonement, but deny the Lord that bought him, Christ has died for him in vain; he perishes for whom Christ died." (*Bibliotheca Sacra*., vol. xix. pp. 260, 261.) "If Damon died in Pythias' stead, the justice thereby satisfied was not absolute, intuitive justice; but rectoral justice, the justice that requires that law and government shall be sustained." (*Ib.* on *Rom.* iii. 25.) This illustration represents the atonement to be, not a punishment by Justice, but a satisfaction to righteousness. "The true doctrine," says Pope, "is *not* that a penalty has been endured by Christ instead of His people; that He has occupied their legal place, and borne their legal responsibility; and therefore they are forever discharged. It is

rather that a sacrificial offering has been presented by Him instead of the race; and that He, making the virtue of His atonement the strength of His plea, represents all that come unto God by Him." (Pope, *Theol.* ii. p. 271.) If they will not come to Him, the proposed end is not secured. Accordingly, "Methodist theology is clear and settled in the position that the atonement renders man salvable, but does not necessarily save him;" that salvation is conditional on trusting and confessing Christ; and that, "if any sinners deny the Lord that bought them, Christ has died for them in vain; in this case, he perishes for whom Christ has died." (*Bibliotheca Sacra.*, vol. xix. pp. 260, 261.)

Some parties cannot see the need of priestly propitiation in order to pardon and reconciliation. They think that "God is a mighty possessor of private rights, not a public Ruler; that the moral law is an arbitrary expression of God's will; that, if it pleased, that will could reverse all moral distinctions; that the penalty was an arbitrary compensation for personal injury, and that a simple act of will could sufficiently discharge from its obligation; and that God could exercise that will as freely as a creditor or earthly master often does." The most free and unconditional exercise of the pardoning power may show a creditor to be a good creditor; but it does not follow that it would prove a ruler to be a good ruler. "A creditor may release a debtor without affecting the interest of any one but himself." But a

ruler knows that public law is ordained, not merely for the ruler, but for the benefit of all his subjects, and that an unrestrained use of the pardoning power may only cause "the most sacred rights of the community to be disregarded, the protection of the law to be removed, and the general good invaded." (*Bledsoe*, part ii. p. 288.) God is more than creditor, guilt is more than debt. Sin is a violation of public law, which governmental authority has publicly proclaimed and pledged itself to uphold, if necessary, by infliction of punishment. "It is for the universal good that punishment is enforced against the individual transgressor." (*Bledsoe*.) This furnishes an answer to the question: "Why may not God forgive sin without any ground besides His own will, as a creditor forgives his debtor, as a civil ruler forgives a criminal?" He cannot do so, because God is more than creditor, and "guilt is more than debt."

It is true that earthly kings sometimes pardon by mere prerogative, but it is because of the imperfection of human institutions which cannot produce a law suitable to all circumstances; and which, therefore, have occasioned decisions which seem far from being equitable. An earthly ruler is sometimes induced by a plea of this kind, to release from the sentence of a judge. In these cases, however, pardon is an act of equity rather than of mercy. But there is no such defect in the law of God, or in its administration. Besides, offence against human authority is a trifle in comparison with offence against Divine authority.

And even those lesser offences should be forgiven only for the great Mediator's sake : " Forgiving one another, as God for Christ's sake hath forgiven you." (Eph. iv. 32.) " If a ruler treats sin as a trifle, how can his subjects be expected to treat it otherwise?" (*Randles.*) A reduced estimate of the evil of sin leads to a reduced estimate of the beauty, and excellence, and obligation of holiness. We should not " obscure holiness by love, or love by holiness; but exhibit both in their Divine harmony." (*Dorner.*)

God, as a Moral Governor, cannot forgive from mere feeling or caprice. He must have due regard to the prevention of crime, the preservation of order, and the promotion of the best interests of those under His authority. He must consider that forgiveness, on slight grounds, would annul the authority of the law, and render it powerless to accomplish its important governmental ends. In a word, that it would not be consistent with the interests of moral government to pardon sin in a manner that would impair the authority and efficiency of the law. Hence there were obstacles in the way of mercy which the Mediator undertook to remove. If, indeed, God did not rule according to the principles and plans of moral government; if He acted from unconditional purpose, and with irresistible power, there would be no obstacles in the way; and, therefore, no need of a Mediator at all. On this supposition, if one was introduced, it would be merely by arbitrary appointment, and would make Him a mere subordinate link in the chain of a necessitating decree.

Dr. Pope calls attention to the fact that the mediatorial work of Christ is described in Scripture under various figures or analogies, because no one of them could adequately present the whole of His work. But many interpreters have overlooked this fact, or have not followed its guidance. Instead of examining the whole of the analogies, they have selected, some one, and some another, and made it the sole basis of their theological views. They have thus formed different theories. But, as Dr. Pope says, "They have fallen into many errors from failing to connect the three leading Biblical ideas: the atonement in God, as a necessity in the Divine attributes; the reconciliation on earth, as vindicating to the universe the rectoral justice of God; and the exhibition of the redemption to man as moving upon the conscience and will and heart. The union of these is the doctrine set forth in Scripture. Neither of these theories is valid standing alone. Each is necessary as the complement of the others. The doctrine would commend itself more than it does to the mind of all devout persons if justice was done to every aspect. The champion of either of these theories who thinks it necessary absolutely to deny the truth of the others, proves that his own is wrong." (*Theol.* ii. p. 314.)

Of all theories of the sufferings of Christ, the propitiatory "affords the fullest disclosure of Divine benevolence." "Say His death was but the incidental result of His incarnation and brotherhood, then we lament it as a misfortune, rather than rejoice in it as a requisite moral leverage to raise abject humanity."

"Say Christ died only as a martyr, then the love revealed must rank with that of the noble army." "Say He suffered to an incomparable and inconceivable depth of His own free-will . . . because by such means alone" He could open a way of deliverance from the horrid evil of sin, and from its fearful penalty; "then the love of God beams forth with surpassing brilliance, to nothing more than aught beside to melt us into contrition for sin against so loving a God, to pervade our obdurate hearts with warmest gratitude, to inspire confidence in the overture of His gospel, and to constrain us 'to seek grace,' to run in the way of His commandments." (*Randles*, p. 149.) "The gospel is grace to man through a propitiation offered to God." (Smeaton, *Atonement*, p. 436.) God wins men's hearts by the perfect blending of righteousness and mercy in the work of redemption. His unswerving righteousness inspires a solemn reverence, while His teeming mercy suffuses reverence with filial love." (*Randles*, p. 150.) The propitiatory theory of the atonement has also every element of moral influence. It includes, "whatever there is of power in a perfectly sinless life, of a life of self-sacrifice and devotion to the service of God, whatever there is of power in the prolonged exhibition of a love which surpasses knowledge; whatever there is of power in the truths which Christ taught, and which He sealed with His blood, truths either before entirely unknown or only imperfectly apprehended" (Hodge, *Theology*, ii. p. 542); all these are contained in a higher degree in a propitiatory theory, than in any other theory.

CHAPTER XXII.

APPENDED CONDITIONS OF SALVATION.

CHRIST'S atoning sacrifice did not produce immediately all the results that were in contemplation. Some of them were left dependent on conditions. Paul knew that salvation was not dispensed the moment Christ's propitiation was accepted; for he informs us that Christ was afterwards "exalted to be a Prince and a Saviour, for to give repentance to Israel and remission of sins." These were to be given after His exaltation, and in compliance with His subsequent intercession; and therefore were not bestowed the moment that His propitiatory sacrifice was completed.

The whole work of Christ, from His incarnation to His ascension, was "*accomplished without interfering with the free agency of any one being.*" "It does not constrain God to exercise mercy; and it does not constrain the sinner to accept of pardon." (*Jenkyns.*) It left the offer of pardon to be God's own voluntary act; and the bestowment of offered pardon to be dependent on conditions expressed in the offer, and on the voluntary intercession of Christ for those who attend to these conditions. And it left the bestowment of some other all-important blessings to be equally voluntary, and equally conditional and dependent. A condition is,

properly speaking, a free act done by us, not a qualification irresistibly wrought in us, as some erroneously describe it. The great law under which we act, is that there are conditions on which nearly all that we hope for depends. "It is true that favors are sometimes conferred without respect to any known conditions; but it is also true that such interpositions are very rare; so rare that they never enter into a wise man's calculations, when deciding on a course of action. But as a general thing, "If we are to have anything, it is on certain conditions; if wealth, we are to labor for it; if health, we are to take proper precautions in regard to it; if reputation, we are to show that we deserve it." (*A. Barnes.*) Since this is the general law under which we live, no one should complain if the offer of heaven is put on a conditional footing. Heaven is God's home, and He has a right to say on what conditions man may be permitted to enter and dwell there. It is, in fact, the common opinion of mankind that there are conditions of salvation; though they differ widely as to the precise nature of those conditions, and sometimes dispute about the offered terms, and propose modifications.

For wise reasons the atonement made by Christ did not bind God to pardon, but merely rendered it just in God to give pardon and regeneration on prudential conditions; and therefore to the penitent and believing only—not to the impenitent and unbelieving. And God, by His Word and Spirit, employs motives and influences sufficient to induce men to become peni-

tent and believing. There is no intention to make man a mere passive recipient of the blessings connected with the plan of salvation, "as a stone is made warm in the sunshine, or wet in a shower of rain." Rational beings may expect that the attainment of some benefits would be made dependent on some use of their own agency. The propriety of making them thus dependent is widely acted on. For instance, "when the authorities of a town establish a public pump, they invite all to use it, but see no impropriety in omitting to compel men to comply with their invitation." They have made it easy to get water; they have granted permission to use it; they do not think it advisable to go so far as to compel them to do so. It is reasonable to require that men should in some way show an interest in salvation, a sense of its value, and a desire to obtain it. God has provided and offered salvation, but left room for our voluntary act of coming for it, and made our doing so a condition for obtaining it. The conditions of salvation are of a general character, so as to be adapted to all, and are so easy that all can attend to them no matter how they differ in talents, wealth, or rank. The conditions appointed by God are, (1) repentance, (2) faith.

CHAPTER XXIII.

FIRST CONDITION—REPENT YE.

REPENTANCE is a condition of salvation. "Repent, for the kingdom of heaven is at hand." "It behoved the Christ to suffer, that repentance and remission of sins might be preached." "Him hath God exalted for to give repentance to Israel and forgiveness of sins." God to the Gentiles also hath granted repentance to life. Paul testified to the Greeks "repentance towards God." "God commanded all men everywhere to repent." Repentance is mentioned by Paul as the foundation to be laid by man. (Heb. vi. 1.)

We cannot in any one text of Scripture find, in distinct detail, and according to the order of experience, all the reflections, convictions, feelings, purposes, and acts, that are directly, or indirectly, connected with repentance. The omission of such a summary was not an oversight; it was manifestly intentional. Very plain and full details would by too many be made an occasion, and an excuse for setting aside, a reconsideration of principles; and without such a reconsideration we could not feel and exercise repentance, no matter how fully we understood the nature and order of its details. But by an examination into principles, conducted under divine assistance, we can be brought

at once to understand, feel, and exercise true repentance.

Repentance is connected with the Gospel. "It behoved the Christ to suffer that repentance may be preached." (Luke xxiv.) He was exalted a Prince and a Saviour "to give repentance to Israel and remission of sins." Repentance is not commanded by the law. The law has only threatenings for the sinner. Hence conviction by the law makes the sinner tremble, and shews the need of salvation by special mediation. But the Gospel has good news for the sinner, that, for Christ's sake, space is given to repent; that pardon is offered to the penitent; that renewal is offered to the pardoned; and that these are offered through the Mediator. The parable of the prodigal son illustrates God's fatherly disposition towards the penitent; but it does not touch on the question of the necessity of atonement. Other scriptures show that it is only through Christ that repentance could be of any avail towards reconciliation. "The doctrine of the Gospel appears to be, not only that Christ taught the efficacy of repentance, but that He made it to be of the efficacy which it has; not only that He revealed to sinners that they were in a capacity of salvation, but that He put them into this capacity, by what He did and suffered for them." (Emory's *Analysis of Butler*, p. lxvii.) The Gospel is good news to a sinner. It tells him he may repent, and that means are used to enable him to repent. It is good news to a penitent; it says he may believe and trust the Gospel offer of pardon and

renewal made to the penitent. A sincere, affectionate and urgent offer of salvation is made to every personal sinner; and none perish but those who reject a mercy free for all and attainable by all.

We must carefully keep in remembrance, then, that repentance belongs to the Gospel plan of salvation—to the covenant of grace—not to the covenant of works. "It behoved the Christ to suffer that repentance and remission of sins may be preached in His name." (Luke xxiv.) He was exalted to give repentance. It did not behove the Christ to suffer and to be exalted, that obedience to the law of holy commandments should be proclaimed. This was proclaimed to angels, for whom Christ never suffered.

Let us look at the place that repentance occupies in the covenant of grace. When arranging the plan of salvation, God assigned the work of making atonement for the guilt of past sin to the Lord Jesus Christ; and He assigned to the Divine Spirit the work of regenerating man's present sinfulness of disposition. After having given to God the Son and God the Spirit, the works just mentioned, He gives man something to do. He calls on all men everywhere to repent. Therefore man's work of repentance must be wholly distinct from Christ's work of atonement, and from the Spirit's work of sanctification. Yet many overlook these distinct arrangements, and consequently erroneously imagine man's work of repentance to be the same as those which were assigned to the divine agents already mentioned.

Let us look at these points more closely. And (1), at the distinction between man's work of repentance and Christ's work of atonement. The work of making atonement for the guilt of past sins was given to Christ, was undertaken by Him, was accomplished by Him by one sacrifice of Himself; and that one offering was accepted of God the Father. After this atoning work had been given to the Lord Jesus Christ, the work of repentance was given to man; it is obvious, therefore, that this work of repentance was not to be an atoning work, did not enjoin the sinner to endure any suffering which God may regard as a satisfaction or propitiation for sin. It was Christ who was to undertake this work, and He has made a perfect propitiation for the sin of the world. Yet many disregard this special appointment, and think that man should do the work which God assigned to Christ. On this account, repentance has been changed into penance. Its object has been supposed to be to get man to do something to atone for the sins which he has committed. But to attempt to make atonement for ourselves is to deny the sufficiency of the sacrifice which Christ has made, if not to supersede it altogether. To give efficacy to the attempt is impossible. Man himself could not offer satisfaction, and hence was sentenced to suffer punishment. All that man himself could do would be to go instantly and endure uninterruptedly the "tribulation and anguish which will be everlasting." To make reparation to God is not possible for man. To make restitution to a fellow-being, who has

been wronged by us, is sometimes in our power, and is required of us. But this is a wholly different matter.

Some think Christ's atonement was insufficient. They think they have to do something to move God to pity them, and dispose Him to forgive. Hence, they imagine that to repent is to punish themselves in this life by some outward act of mortification. They think they may substitute the sufferings felt by a sinner, in repentance, for the punishment due to the sinner. Hence, in prostrate humiliation, they lie in sackcloth, they defile the body with dust, fast, sigh, weep, and groan, whole days and nights before the Lord God. For what? To move divine pity. What! Is not God love? Did not divine love, of its own accord, propose the plan of salvation, and send Christ to make atonement for them, and the Spirit to renew them; and is He not in Christ reconciling the world to Himself? Why, then, try now to originate in Him the disposition to show mercy? It has been originated. You cannot take the first step; God has taken it.

(2) The work of regenerating the human heart was assigned to God the Holy Ghost. And then to man was given the work of repenting. It is obvious, therefore, that man's work of repentance is wholly different from the Spirit's work of regeneration. Yet many confound these, and think that the command to repent is a command to awaken within themselves that holy love to God which excludes all indifference, lukewarmness, and enmity; and which cheerfully and zealously keeps the commandments of God. They find, however,

that they cannot do this work. They cannot renew their own dispositions; and then they strangely conclude that they cannot repent. They were not trying to do the work of repentance, which God assigned to man; they were trying to do the Spirit's work of regeneration. That they cannot do the latter is no proof that they could not do the former. In short, repentance pre-supposes that man's unfitness for holy obedience is too great to be removed by the will of man. A process of depressing sorrow cannot do the renewing work of the Divine Spirit.

Repentance is not simply turning round after going wrong, and beginning to go right. The command to repent is addressed to a sinner; it is therefore obvious that it is entirely distinct from the command to obey as a saint. Yet many confound these, and imagine that repentance is to be performed by obeying the law of the holy commandments. This could be obeyed only from that love which is the fulfilling of the law. This love is not found in any unrenewed heart; hence no unrenewed heart can obey the law acceptably. Some try to do it, but soon discover that they cannot succeed. From this failure they wrongly conclude that they cannot repent: that repentance is to them an impossibility. But the fact is they were not even trying to repent. Instead of trying to repent as sinners, they were trying to obey as saints. Previous regeneration, or renewal in love, would be necessary in order to perform holy obedience; but is not necessary in order to repent as sinners.

It is not easy, however, to change a man's good opinion of his own heart, so that he will admit that he cannot by such means lead God to entertain a good opinion of him, and receive him into favor. Men think they can show God that their hearts are better than their past works seem to indicate. They would at least like to climb up a little way, on a self-made ladder, out of the horrible pit, in the hope that God may commiserate their earnest struggles and do for them all the rest that is needed. They would like thus to grow out of inability into ability. "God's order is to bring the soul to Christ, in order that it may be brought to holiness. Man's order is to try and come to holiness, that he may then come to Christ." (*Beard.*) Men would rather try to deserve that God should love them; than believe that He has already loved them, so as to devise a plan of salvation.

It is next important to notice the place which repentance occupies in the order of personal experience. It pre-supposes that we have sinned, for it means to think differently after (from *μετα* in the double sense of differently and after; and *νοεω* to think). On the other hand it comes before justifying faith. The scripture order is repent ye and believe the gospel." As repentance precedes faith; so faith precedes justification; for the scripture doctrine is, that "God justifieth the ungodly who believe." Since a man's heart is ungodly, at the time of first exercising justifying faith, it is evident that he does not need to be regenerated in

order to believe ; and therefore that he does not need to be regenerated in order to the repentance that precedes justifying faith. The help that the Spirit gives for these exercises, is not given in the form of regenerating grace. Regeneration is a renewal unto obedience to the law. But before the renewal unto obedience, there is a "renewal unto repentance," and this is performed by the Spirit's work of "convincing of sin, of righteousness, and of judgment." Hence repentance follows the convincing work of the Spirit ; but precedes the regenerating work of the Spirit.

As repentance may be exercised previous to regeneration, it includes only such convictions, feelings, purposes, and acts, as may be awakened by the convincing word and Spirit of God, in the intellect, conscience, and will of an accountable free agent, whose heart is still unregenerate. Being exercised at this stage, it is evident that it is not necessary to have the most tender feelings and holy affections in order to ask God to take away our "stony heart, and give us a heart of flesh." Yet many think they cannot repent ; because they cannot feel such blushing emotions as an archangel may be supposed to show if forcibly pushed into, and held in some loathsome defilement. The Son of God "came not to call the righteous to repent, but to call sinners to repentance." They should come in this character, and not try to clothe themselves with feelings and emotions, that would make them appear to have little or no need of repentance. The Holy Spirit's work is to convince

them of sin, so that they may become dissatisfied with themselves. To try to do something that would make them feel self-satisfied, is to try to defeat the Spirit's work of conviction. The man who is convinced, on undoubted evidence, that he labors under a grievous malady, can never think highly of himself on account of that conviction. "A man dying of thirst would be very unwise if he refused to dip up water with his own marred pitcher, and insisted upon waiting till he could purchase a golden bowl."

The Divine Spirit is sent in Christ's name to enable men to repent. For this purpose He convinces the world of sin, and of righteousness and judgment; and thus aids fallen men to form right moral judgments, and feel corresponding moral sentiments. They can, by this means, form right views of the essential distinction between good and evil. They can be brought to feel the obligations under which they are to conform to the one, and avoid the other. They can, by His aid, form in some measure right views of God's moral character; and of the duties they owe to God. They can have a right apprehension of the commendableness of obedience, and the punishableness of disobedience. They can be made to understand that obedience to the law of God is binding, not because they have ability by nature to obey it, but because the provisions of the new covenant place it in their power to obtain that ability. That covenant says: "I will put my law into their minds, and in their hearts will I write them." Hence, if man's heart con-

tinues to be unfit for duty, it is because he neglects or rejects the remedy. Such neglect is no excuse for omission of duty or commission of sin.

The Divine Spirit disposes them to try and understand the bearing of the Divine law on their own case, to examine and prove their own selves, and to discover the guiltiness of their past conduct, and the sinfulness of their present predispositions. They are thus led "to come to themselves." "The world," says one, "is full of fugitives from themselves." They resort to all the various sorts of amusements to become forgetful of themselves. But the Spirit opens their eyes to see themselves, and disposes them to make the examination. Men in their unrenewed state have wrong views and feelings, arising from a wrong state of heart. The heart by nature is enmity to God, and is not subject to the law of God, neither indeed can be. Enmity is prone to misrepresent and caricature the object hated, and leads the mind to imagine that the hated thing deserves the hatred felt. Because they hate God they imagine that He is a hard task-master, and that His perfect law of liberty is an arbitrary appointment, and a severe slave law. Now, to remove the misrepresentations of enmity is one thing; to remove the enmity itself is another. The misrepresentations of enmity are to be removed during the process of repentance and faith; the enmity itself is to be removed by the Spirit's work of regeneration. Those misrepresentations of enmity may be removed by giving voluntarily attention to the testimonies and

laws of God. Our intellect can thus become convinced that the views which the carnal mind led us to form of the character and law of God are misrepresentations; that we "hated Him without a cause;" that His law is, in fact, "holy, and just, and good." Paul, for instance, while still carnal, was brought to admit this, and even to "delight in the law of God after the inner man," after the intellectual man. What our understanding thinks to be the law of God, our conscience will prompt us to do. What our understanding thinks to be contrary to the law of God, our conscience will prompt us to avoid. Conscience may be brought to do this, even while the heart is still unrenewed, and therefore still averse to the law of God. Not only so, conscience will condemn the unrenewed when they do what is wrong. They feel this condemnation to be a righteous one; not because they by nature have ability for holy obedience, but because that ability may be obtained by those who penitently and believingly pray for it; and they might have been, and still may be, brought to pray thus penitently and believingly, by giving voluntary and due attention to the motives presented for consideration in the word of God. And these may be rightly understood by the aid of the Spirit of God. And they have had power to give attention to such motives, because man's understanding is under the direction of His free-will. Our will can turn the attention of our understanding to consider motives of any kind, good or bad. By thus giving attention to the teachings of the word and Spirit of

God, man can be "convinced of sin and righteousness." What they need is graciously placed within their reach. It is their duty to seek this attainable aid, in order to obey the law. To remain without this ability, is inexcusable heedlessness, or perverseness on their part. Hence it does not excuse transgression of the law. On the contrary, transgressions in these circumstances is imputed as conduct that is justly deserving of condemnation and punishment. Thenceforth they have not only to seek ability for proper obedience, but to repent of disobedience. The characters and workings of our predispositions are not beyond our control when we can get them regenerated by the Spirit in answer to prayer. The propriety of requiring men to repent is thus clearly seen. Man's sinful disposition, though inherited from Adam, is retained by personal choice, in the case of those who reject the proffered remedy. God can justly be angry with such cherished propensities, and with the acts which proceed from it, and can equitably require that man should repent of them.

The plan of salvation pre-supposes the guilt and sinfulness of man. Only those who feel these can see the need of that plan, and the wisdom of it. Only those who see these will apply to it, and find it to be the "power of God to salvation." It is not enough to be convicted by argument that the race is guilty, and therefore that we as part of the race are guilty. We must be convicted by the Spirit that we are personally guilty; and the Spirit does produce this convic-

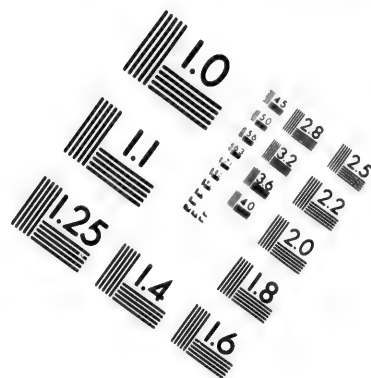
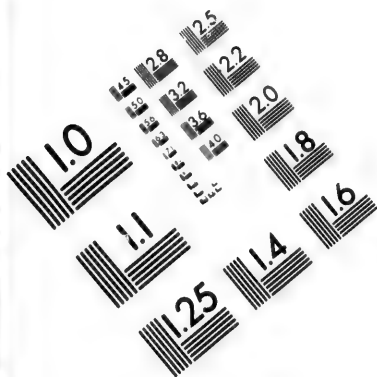
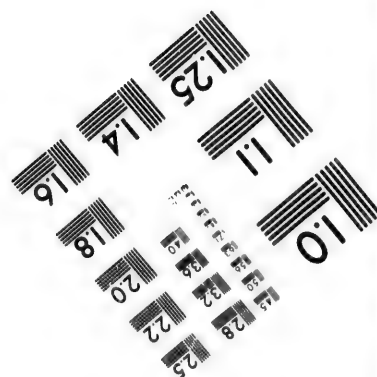
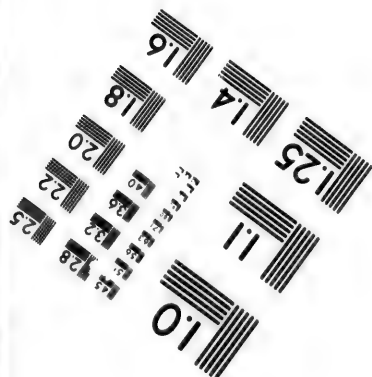
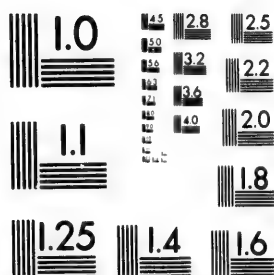


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tion, notwithstanding the presence of perverted views of mental philosophy, morals, or theology.

"The Spirit convinces of righteousness." He produces a deep conviction that the conduct of God has been honorable and right, and that the sinner's conduct towards God is dishonorable and wrong." The Lord Jesus Christ admitted and honored the divine righteousness, when He went to make propitiation for sin and transgression. To a mind which regards God's acts towards him to be at variance with the fundamental principles of equity and honor, genuine conviction of sin, honest confession, and honorable repentance are impossible. Hence the tempter specially tries to get men to question God's dealings with them, in order to prevent their repentance towards God. Not only so, but to feel angry by the Divine procedure. Anger shuts out repentance. On the other hand, to induce repentance the Spirit convinces of righteousness. Law work precedes gospel work in all God's dealings with souls.

The original word *Metanoia* properly denotes after-consideration; such reflection on one's past life as produces a serious change of purpose from a wrong to a right course. It differs from the word *Metamelia*, which denotes grief for what has been done, without any purpose to change one's conduct for the future.

"Repentance is, in some sense, understood by all persons, and is in some form practised by all. You cannot find a person who has not at some time exercised repentance towards man. You have broken the

commands of an earthly father. His law was plain and his will was clear. When the deed is performed you reflect on what you have done. You see that his commands were right; that you have done wrong by breaking his law, and have incurred his just displeasure. He has always treated you kindly; his commands have never been unreasonable, and you cannot justify yourself in what you have done. You see that you have done wrong. You feel pain or distress that you did the wrong. You resolve that you will do so no more; but go and confess it. If you had allowed your mind to be influenced by slanderous reports concerning him, and had joined with those who manifested suspicion and alienation towards him; you discover that this was as unjust as it was ungrateful, and you resolve to go to him and confess this, too, and implore forgiveness." "Let these simple elements be transferred to God, and to religion, and you have all that is included in repentance towards God." (*Barnes.*)

When a man examines himself, he becomes convinced that he has misrepresented the character of God and His purposes; that he has been alienated from God without cause; that he has transgressed the holy, just, and good laws of God; that he has done this frequently, not by a few negligences in a course of obedience, not by one or two failures in a generally successful struggle; but, on the one hand, by entire omission of duty during the unrenewed state. He considers these omissions in particular, one after another; for general

views make no proper impressions. He thinks of his want of love, his want of gratitude, his want of reverence, his neglect of the Bible, his neglect to keep holy the Sabbath day. Human laws are content with regulating the actions, because they cannot take cognizance of the heart. But men, in their private judgment of one another, take into account not merely actions, but feelings and motives, as far as they can discover them. So God looks upon the heart, upon the thoughts and feelings and motives, and judges the outward acts by these. And the sinner is made especially to feel this, so that a sense of indifference and alienation of affection specially induces him to seek salvation from such a stony heart.

He thinks, on the other hand, of his many wrong thoughts, words, and acts. He has personally transgressed the law of God. That law is perfect; there is no appeal, therefore, from law to equity. This appeal can be made only where the law is imperfect. He sees that he sinned against a wise and benevolent ruler, against a patient and long-suffering God, who has no pleasure in the death of a sinner, but rather that he should turn from his wicked ways and live.

This "godly sorrow"—sorrow towards God—"worketh repentance towards God." This comprehensive conviction produces some degree of real sorrow, that he had misrepresented the character of God; sorrow, that he had been transgressing a holy, just, and good law; sorrow, that he had been "forsaking the fountain of living waters, and hewing out cisterns, broken cis-

terns that can hold no water;" sorrow, that while omitting righteousness, he has been forfeiting the eternal rewards of righteousness. As a convicted child is made sorrowful by his father's looks, so is man brought to feel penitential sorrow by the looks of a divine and righteous Father, who is grieved at ingratitude, offended by impurity, and indignant at wrongdoing.

When awakened by reflection, men will think, also, of their conduct towards their fellow-men. "They may not have gone to the excesses that have awakened public condemnation, yet they may find their treatment of men less perfect than they supposed; their treatment of their father less respectful than they had imagined, their treatment of mother less kind, their compassion for the suffering and the sad less tender, their charities less generous, their temper less amiable, than they should have been. And they probably will be convinced of many worse faults, or even of some crimes."

When convinced that we have done wrong, there is self-condemnation, a sense of ill-desert, of blameworthiness. This, it may be, is manifested in our present bodily organization by a blush of shame, or an averted or downcast eye.

As there is distress in remembrance of the past, caused by the moral character of what we have done; so there is apprehension in view of the future, because after the Spirit convinces of sin and of righteousness, He convinces of "judgment to come." He con-

vinces that where there is guilt there is danger of punishment; that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;" that that punishment is threatened by a God who cannot deceive, and who can arrest and punish whether men like it or not. Where there is threatening there should be fear; and where there is no fear there is no true belief in God's threatenings. Unbelief makes God a liar. "The Spirit convinces that God's threatenings are true, and that we should not presume on His forbearance; but fear, since He has threatened that, unless we repent, He will strike us. Yet His threatenings are conditional; let us not despair, but hope that if we repent He will spare us." (*Sanderson.*)

Men everywhere, even in their unrenewed state, are so constituted that they fear punishment more than they love forbidden pleasure. Hence, through fear of the wrath to come, they may be led to renounce those unlawful pleasures which their sinful heart loves. Fear kills out the delight in sin. Damocles cannot eat the banquet with any pleasure so long as the naked sword hangs by a single hair over his head. There are moments of strong temptation and sudden surprisal, especially in youth, when all other motives may fail to influence. Arguments drawn from the beauty of virtue, and the excellencies of piety, are too ethereal for persons in such moments. But even then the terror of the Lord can persuade them to depart from evil. This, too, can enable them to overcome

human opposition. The fear of God delivers from the fear of man.

This fear, however, is but a means to an end. It is intended to lead to repentance, and then to give place to the perfect love that casteth out fear. Some are not willing to be led to Christ by a sense of danger, or by a fear of the wrath to come. But if they have not felt the force of higher motives, it is perverseness to refuse to yield to these. When God presents such motives it cannot be wrong to be influenced by them. It is not wrong when pained to wish for relief; it is not wrong when sick to send for a physician. Without apprehension of danger, many will not listen to the invitations of the Saviour.

A sinner may, from a sense of his danger and misery, pray to be saved from that danger and misery. The desire of even a wicked man to be saved from suffering may be sincere, for it is the "instinctive desire of every percipient being," whether holy or unholy. Such a desire is "neither morally good nor morally evil. Not being morally evil, the desire to be saved from suffering, and the cry of the sinner for mercy, are not therefore in themselves displeasing to God. Not being morally good, they are not in themselves pleasing, but being sincere, they may be heard and regarded." (Altered from *Dwight*.)

The general character of this solicitude is a sense of danger and insecurity in their present state, a feeling that something ought to be done in order to be saved, an awakened interest in the plan of salvation, a grow-

ing conviction of the importance of religion. There are "fruits meet for repentance—the crushing sense of ingratitude—the careful avoidance of evil—the earnest inquiry after good—the submissive search for truth—and the restless anxiety which refuses to be satisfied without the experience of its power." (*Rev. W. M. Punshon.*)

Men can be brought to act for the purpose of avoiding evil, whether they regard it as certain, as probable, or merely as possible. For example, we get our property insured, when we know it is only possible that it may be burned. We use expensive precautions against cholera, when it is only probable that it will come near us. We could act on similar convictions respecting the threatened judicial consequences of sin. A conviction of even the possibility of a judgment to come, of a heaven and a hell, and of being banished from the one and condemned to the other, would be sufficient to induce a prudent man to inquire after a way of escape, and to use it.

Not merely so, nothing short of absolute demonstrations of the impossibility of future judgment and punishment could make it prudent to neglect the means of escape. If these are not impossible, they may be; and if they may be, the man who neglects the way of salvation may be ruined forever.

If a man replies, I was never troubled with fear on account of sin, he only proves that he has not allowed his mind to think of the testimony of God, or of the convictions of the Spirit. We never feel about any-

thing that we do not think about. If we do not think of the promises we will have no desires or hopes ; so if we do not think of the threatenings we will have no fears. But we have been given the power to think, and God will make us responsible for the use of it. The power of reflecting on the past, the present, and the future, is one of the highest endowments of man. The worth of the soul rightly claims consideration. Truth respecting the way of salvation and the path of duty is important enough to demand attention, and is plain enough to be understood if attended to. "The meek will He guide in judgment : the meek will He teach His way." If any man will do His will he shall know of the doctrine."

But, alas ! many do not consider "the work of God nor the operations of His hands ;" "how great things He hath done for them." They do not "consider their own ways" (Hag. i. 5) ; nor "their latter end." (Deut. xxxii. 39.) They do not cherish the disposition to reflection. They do not avoid the scenes that indispose them to it. They do not consider that "when the former part of one's life has been nothing but vanity, the latter end of it can be nothing but vexation." (*Seed.*)

But the salvation of the soul is unspeakably more important than anything we can gain or lose, enjoy or suffer, on this side the grave. Nothing which the world offers can make up for the loss of it. "This truth is self-evident, but not thought of, not considered, not believed in the degree to which it ought."

(*Paley.*) "There are but two sorts of persons that deserve to be called reasonable; either those who serve God with all their heart because they know Him, or those who seek Him with all their heart because as yet they know Him not." (*Pascal.*) "The proper use of reason is to act reasonably." Nothing is so important to any man as his own estate and condition; nothing so great, so amazing as eternity. If, therefore, we find persons indifferent "to the danger of endless misery, it is impossible that this temper should be natural. They are quite other men in all other regards; they fear the smallest inconveniences, they see them as they approach, and feel them when they arrive." Therefore to have "wonderful insensibility with respect to things of the most fatal consequence, in a heart so nicely sensible of the meanest trifles, is an astonishing prodigy, an unintelligible enchantment, a supernatural blindness and infatuation." (*Pascal.*)

Repentance is something to be done. "A wise man feareth and departeth from evil." There may be a fear of the punishment of sin, while there is a willingness to continue in sin. There may be sorrow that does not turn from sin. But true sorrow induces us to turn to God in order to confess our transgressions and ask forgiveness. That repentance does include a turning to the party aggrieved by our wrong-doing, for the purpose of confessing the wrong, and asking forgiveness and reconciliation, is clearly indicated by that passage which says: "If a brother trespassed against us seven times a day, and seven times a day came, say-

ing 'I repent,' we should forgive him." (*Luke xvii. 4.*) Repentance towards God includes, therefore, the turning of convinced and sorrowful souls to God to confess their sins. Without sincere confession men could not regain the confidence of God, or be re-admitted to fellowship with Him. God wishes this restoration, and hence requires that confession. It is probable that it is chiefly for this reason that repentance is made a condition of salvation.

"In like manner repentance is required of those who have committed offences against a community. Of the man who has been guilty of theft, burglary, arson, or forgery, even if he has been sentenced and punished for these offences, the community demands evidence that he has repented of the crime, and that he purposes to do so no more, before it will admit him again to its favor." (*Barnes.*) "He is utterly incapable of mercy who is not sensible that he hath done amiss, and resolved to amend. No prince ever thought a rebellious subject capable of pardon upon lower terms than these. It is, in the nature of the thing, unfit that an obstinate offender should have any mercy or favor shown to him." (*Tillotson.*)

"You repent not, if you turn not." (*Baxter.*) "Some men sin and repent, and repent and sin; and walking in a continual circle, of repenting and relapsing, take not one step towards heaven." (*Salter.*) Repentance not merely resolves to arise and return: it does arise and come. It puts an end to all dilatoriness and procrastination. It sees that it would be foolish and

dangerous to defer any longer a work that is rendered more difficult by delay. "Be zealous, therefore, and repent."

Sorrow worketh repentance. To a sorrowful mind it seems natural to turn from wrong-doing. "The degree of sorrow for sin, and alarm upon the discovery of our danger as sinners, is nowhere fixed to a precise standard in scripture; only it is supposed everywhere, that it is such as to lead men to enquire earnestly, What shall I do to be saved? and with earnest seriousness to use all the appointed means of grace, as those who feel that their salvation is at issue, that they are in a lost condition, and must be pardoned or perish." (*Watson's Dict., Art. Faith.*) There may be sorrow without tears. Tears may indicate peculiarity of physical constitution, not tenderness of moral sensibility.

A command to repent is a command to do all that is necessary to enable us to repent. It is therefore a command to examine, and prove our own selves, to try ourselves by the law of God, that we may ascertain the need of salvation; and then to examine the Gospel in all its grace and glory, that we may find the way of salvation.

The question is not, is repentance easy or difficult, pleasant or unpleasant? But is it duty, and is it necessary to pardon and salvation? If repentance is a commanded duty, and if impenitence is a sin, you should not say I cannot repent. What! cannot ascertain the fact of transgression, cannot confess it, cannot

fear the consequences of sin, so as to fly from it! You should speak out and say, *I will not*; not, *I cannot*.

Some do not say, *I will not repent*; but they excuse their impenitence. It is true that the case of the irreligious is not desperate, while he thinks excuses proper and necessary. As, on the other hand, it is true that when a sinner disdains to offer an excuse, and is proud of his impudence, his case is sad indeed. But to excuse omission of repentance, is not repentance; nor any substitute for it.

Some will not repent now because they think they may repent at some future time. They shamelessly "sin because grace abounds." They should, however, consider that "though God hath promised pardon to him that repenteth, He hath not promised repentance to him that sinneth." (*St. Augustine.*)

The penitent must have a conviction that, to confess and forsake sin will not repair the evil that has been done, and place them in the situation of those that have never offended. Repentance does not repair our own health, injured by intemperance. Repentance does not bring back time lost in indolence. It does not restore the property wasted by the drunkard, the gambler, the spendthrift. Repentance will not repair the wrong done to the person, character, or property of a neighbor. It cannot call from the grave a broken-hearted parent. The penitent, therefore, must feel that he has been such a sinner as to need the mediation and intercession of Christ, in order to obtain pardon, and that he should therefore confess his utter

inability to make satisfaction for it, and his desire to know the way of salvation which has been opened by a Mediator. Repentance is "the disposition of heart that would receive Jesus Christ were He known." It is therefore, as we said, properly preparatory to faith. Man, when penitent, may hear the promises made to the penitent. If he hears, he may believe and pray.



CHAPTER XXIV.

SECOND CONDITION—BELIEVE THE GOSPEL.

EVERY reader of Scripture can see that in every part of it great importance is ascribed to faith ; and for this we shall find all-sufficient reasons. "The most prominent and important characteristic of the gospel preached by the apostles is, that they habitually presented salvation to all their hearers as an instant gift, to follow immediately upon the exercise by them of *faith* in the Lord Jesus Christ." (Hodge, *Atonement*, p. 212.) "Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) "He that believeth in Him is not condemned, but he that believeth not is condemned already." (John iii. 36.)

This saving faith in the Lord Jesus Christ follows repentance, in the order of personal experience, and of divine command. Repentance being the first subject of evangelical preaching, and then the injunction to believe the gospel, "it is plain that Christ is only immediately held out in this divine plan of redemption, as the object of trust in order to forgiveness to persons in this state of penitence, and under this sense of danger." (Watson's *Dictionary*—Article, *Faith*.) Melancthon rightly said, "Faith cannot exist except in penitence ;" so that faith pre-supposes that, under the

teaching of the word and Spirit of God, man has a conscience convinced of the need of salvation, and a contrite spirit desirous to hear the Gospel which teaches what God has done for man, and what He proposes farther to do on prudential and practical conditions.

Salvation by grace is not given unconditionally. There is a condition: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts xvi. 31.) "Whom God has set forth to be a propitiation *through faith in His blood.*" (Rom. iii. 22.) "God so loved the world that He gave His only begotten Son, that whosoever *believeth in Him* should not perish but have everlasting life." (John iii. 14-18.) "This is the work of God, that ye *believe in Him* whom He hath sent." (John vi. 29.) "This is His commandment, that we should believe on the [name of His Son Jesus Christ." (1 John iii. 23.) "By Him *all that believe* are justified from all things." (Acts xiii. 39.) "He that heareth My word and believeth on Him that sent Me hath everlasting life." (John v. 24.) "We have known and believed the love that God hath to us." (1 John iv. 16.) "If thou shalt confess with thy mouth, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." "He that believeth hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36.) "He that be-

lieth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John iii. 18.) "The name of a person," says John Wesley, "is often put for the person himself. But perhaps it is further intended in that expression, that the person spoken of is great and magnificent." "If ye believe not that I am He, ye shall die in your sins; and where I am thither ye cannot come." (John viii. 24.) "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of all those who diligently seek Him." (Heb. xi. 6.) The conditions which are thus expressed on some occasions, are supposed to be known and implied when they are not expressed. Paul says that Christ is set forth "as a propitiation through faith." John briefly said, "He is the propitiation for our sins." Here faith is implied though not expressed. Paul told the Romans they were "justified by faith." He told the Corinthians they were "justified in the name of the Lord Jesus." Here, too, faith is implied.

Faith is properly made a condition, for it is an act of man's own soul. Faith is not, as some have imagined, "something separate or separable from the mind in which it exists. It really is the mind itself acting in a particular way." (J. Brown, D.D., *Rem.*, p. 51.) "Faith is always an act of the soul; it is not a substance created independently of the soul and placed within it by almighty power." (Barnes, on *Rom.* iv. 3.)

When conditions are appointed, they should be complied with. When the only terms on which salvation has been offered are not complied with, there is no rational ground for hoping to attain it. A condition of salvation is something done in order to obtain it, and therefore done before it is obtained. Hence the faith that goes before salvation, does not need the saving grace of the regenerating spirit to render it possible. The Scripture does not say believe, because thou hast been saved; but "believe, and thou shalt be saved."

Mr. Wesley, finding that some of his leading associates could not give a satisfactory definition of faith, called in a woman of good sense and deep piety, and asked her, "What is faith?" She replied, "It is taking God at His word." "That will do," exclaimed Mr. Wesley. As this answer implied, faith, when the word is properly used, pre-supposes the existence of testimony made by a competent witness whose character is trustworthy. It relies on the character of the author, and, on this ground, accepts the testimony. Testimony may be either human or divine. Divine testimony is the object of faith, in the theological sense of the word. It relies on the word of God, because God has said it, and "God is true." "He that hath received His testimony, hath set to his seal that God is true;" or, as it reads in the Revised Version, "hath set his seal to this, that God is true." (John iii. 33.) Hence, whether His testimony is plain or mysterious in itself, it is equally worthy of faith. All mystery is imperfect knowledge; but with God, the author of

scripture testimony, there is no imperfect knowledge. He fully knows what is mysterious to us, as well as what is plain; hence His testimony is as trustworthy in the former, as in the latter case.

This divine testimony is contained in the Bible. Holy men wrote it as they were "moved by the Holy Ghost." The Holy Ghost acted in this case as a Divine witness. It was in this character that He made all the quotations and reports that are given in the sacred volume. That witness is not the original author of all that He testifies. Sometimes He "searches the deep things of God," and tells us what God thought, felt, willed, counselled, commanded, promised, or threatened, respecting men. His testimony on these points furnishes us with a rule of faith, of worship, and of practice. Sometimes the Divine witness looks at men, and gives us a biography, or a history. He reports what the wise man said, and what "the fool said in his heart." Their words could be reported with equal truthfulness, and without changing their character in the least. The words of a fool do not cease to be such when reported by a wise being. The words which Satan spoke to Eve could be truly repeated, without making them cease to be a lying temptation. When He reported the words of Job's friends, He afterwards said they "did not speak of God the thing that was right." But He did not always add such a remark; He frequently left us to judge of men's words or acts by those other parts of His testimony which report the words of one

of the Persons of the sacred Trinity, and which, therefore, furnish a standard by which to try all other words and acts.

NOTE.—We have not space to enlarge here on this theory of the Inspiration of the Bible. It stands untouched by the objections which are made against other theories.

The faith that we are now specially considering, has reference to the part of the Spirit's testimony which repeats the "words of God." "Faith cometh by hearing, and hearing by the word of God," or "by the word of Christ," according to the reading adopted by the Revised Version (Rev. x.).

Christ is "the author of eternal salvation to all them that obey Him," *i.e.*, as High Priest; for it is immediately added, "who was called of God a High Priest after the order of Melchisedec" (who was both king and priest). Christ requires man to come to Him and believe in Him as a priest, and to submit themselves into His hands to be led back to God, and fitted to act as His people. The fathers, says Barrow, "compare our Lord to a physician who professes to relieve and cure all that shall have recourse to His help, but doth cure only those who seek for remedy, and are willing to take the medicine." "He doth not compel the unwilling: they only receive health who desire medicine."

The Mediator proposed to accomplish a twofold object: first, to propitiate God; and, second, to bring millions of revolted men to repentance towards God, and to renewed fellowship with Him. "He could not

accomplish this twofold work unless there were confidence in Him on both sides of this unhappy controversy." (A. Barnes, *Way of Salvation*, p. 344.) God the Father reposed unlimited confidence in the Mediator, and showed it by investing Him with kingly authority over man, "crowning him with this glory and honor; that he by the grace of God should taste death for every man." (Heb. ii. 8-9; Matt. xxviii. 18.) Man, too, ought to believe in Him. Accordingly, means are employed to influence man to do so. In our natural state we have a good opinion of ourselves, and a bad opinion of God. The former is removed by repentance, the latter by faith.

It is true indeed that faith has the entire testimony of God as its general object; and His testimony is manifold. It teaches that God is an infinitely excellent and amiable Being, worthy of being loved with all the heart, and soul, and mind, and strength; and that we are not at liberty to think Him to be less worthy than He has shown Himself to be. That His law is holy, just, and good. "That those who transgress it, are inexcusably blameworthy and justly punishable, and that they ought not to think better of sin than God does; ought not to call evil good, and good evil; ought not to put too low or too high an estimate on worldly things; the former is ingratitude, the latter idolatry; ought not to undervalue the heavenly things which God has prepared for them that love Him; ought not to question the sincerity of the threatenings, or to lower their solemn meaning, so as

to embolden the rebellious. That sinful acts can be forgiven only by grace for the sake of the atonement made by the mediating Son of God ; that sinful hearts can be renewed only by the Divine Spirit sent in Christ's name ; that it is all-important to ask salvation while God wants to be gracious." (*Andrew Fuller's Works.*)

But looking through the transparency of that whole testimony, we find that the grand scope or design of all the Scripture is to testify of Christ ; to declare what He is in Himself, what He is to us ; His doing and dying on earth, and His intercession in heaven. These constitute the substance of the gospel, which is the special object of saving faith. "There are many things in Christ which faith afterwards considers, and that are worthy of our deepest enquiries and meditations, but these only are considered in the first application." (*Charnock.*) We shall afterwards have an opportunity to proceed "from faith to faith," as one truth believed opens the way for embracing another ; for after promises to the penitent, come promises to the pardoned, etc. "The gospel is a manifold message : (1) of forgiveness obtainable through the Lord Jesus Christ ; (2) of personal holiness through the renewing and ever-gracious help of the Spirit ; (3) of blessedness amid all earthly changes, for those who love and serve God" (*T. A. Alexander*) ; and of unmingled and unending blessedness as fellow-heirs with Christ in the final and everlasting kingdom. We have first to do with Christ as a Person whom to trust. At a

subsequent stage, we will have to do with Him as a Person whom to love, and for whom to work. But at first we have to do with Him as a Person to be trusted.

The object of saving faith is Christ Himself, as our great High Priest, appearing in the presence of God for us, waiting to present the penitent's prayer for pardon and renewing grace. He assures you that in consequence of the great propitiatory sacrifice already offered, God is already disposed and pledged to answer prayer presented by His advocacy. Faith looks at this present fact. It does not dwell solely on the past and historical facts of Christianity; it looks at present realities, a great High Priest enthroned at God's right hand on the heavenly mercy-seat, who has already made satisfaction for the suspension of the penalty, and the offering of mercy on prudential and practicable conditions; and who, as our Advocate with the Father, waits to present the penitent's prayer.

Some think that first faith in Christ must include not merely intellectual apprehension of His glory and trust in Him; but that with these must be mingled "feelings of adoring reverence and love." (Rev. C. Hodge, *Theol.*, vol. iii., p. 92.) It is true that that great object, when apprehended correctly, is naturally fitted to call forth such emotions in a heart that is rightly constituted. But a penitent's heart is as yet unrenewed, and therefore incapable of those higher feelings.

As repentance can be exercised by man, by the aid

of the convincing work of the Spirit, previous to that work of the Spirit which renews unto obedience: so can faith; it can be produced by that enlightening work of the Spirit which precedes the regenerating work of the Spirit. Men can believe before they are saved; for the inspired direction is, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) The faith of a penitent does not necessarily require anything which an unrenewed nature could not exercise. It is an error to suppose that faith is impossible to an unregenerate mind. Yet some have fallen into that error, and consequently assume, that only the regenerating work of the Spirit can enable them to believe. They even say that regeneration is the production of faith in the soul. In this they err. Regeneration is the production of love, that love that inclines a man to obey the law. The faith which goes before regeneration, does not need the saving power of the regenerating Spirit to render it possible. It does not need this, because it does not include in it full ability for future obedience; it is not for this reason that faith saves. If this were so, how would it appear that salvation by faith was salvation by grace? It would rather seem, on that supposition, to be salvation by works. "It is not faith that saves us; it is Christ that saves us, and saves us through faith." (*A. Maclaren.*)

Others, erring in the same direction, imagine faith "to be a great exercise or effort of soul which must be very accurately gone through, in order to make it

and us acceptable to God." "They mystify and magnify faith in order to give it merit or importance in itself, so that self-righteousness may flatter itself on having exercised it; on having done some great thing in order to win God's favor." But salvation is by faith, that it might be by grace. We must not therefore suppose that faith includes, or pre-supposes, anything that would make salvation appear to be not of grace. Faith is not in itself a meritorious thing. There is nothing great in hearing, looking, and trusting, and consenting to commit ourselves to Christ, and to ask Him to plead for us that God may mercifully pardon us. He who labors under a most dangerous and self-incurable disease, does nothing meritorious when he puts himself under the care of a renowned physician, and holds out his hand to take the freely offered remedy that has healed thousands, and is fitted to heal countless thousands more. The act of taking an undeserved favor offered by wondrous grace has no more merit, than "the hand of the beggar that receives the proffered alms." (*Liddon*.) Faith, in its earliest stages, we repeat, may be exercised by a rational being enlightened but not yet regenerated by the Divine Spirit. Such a person could believe what God testifies, because God is true. He could trust what God promises, because God is faithful to His promises. Historical evidence can convince such that God has spoken to men. The Divine Spirit can convince that "God is true," and faithful, that what He said remains trustworthy for ever. These furnish the ground of faith

in the testimony, and in the promise. God has said it; God is true; therefore His testimonies can be believed; His promises can be relied on.

The evidence on these points is strong and preponderating; but does not irresistibly constrain consent. It does not convince where there is voluntary neglect or refusal to examine the proofs; or where there is resistance to the meaning of the truth, and to its tendency which is "according to godliness." There is room for "recognizing and intelligently struggling with objections and difficulties, that will show what manner of spirit we have. Hence the evidence is sufficient to persuade (*πιστις*, faith, is derived from *πειθω*, to persuade) the attentive, but not to constrain attention and enforce conviction. The motives presented are very powerful. If men were forced to attend to them they could hardly act as free agents. But God has placed them under obligation to examine the evidence, and He has commanded them to believe it, that is, to hear in order to believe, for faith will "come by hearing." One part of the probation under which God has placed men is to give a candid and earnest attention to the message which He has sent them. This is an important part of our probation, and one which it is ruinous to neglect. "It shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people." (Acts iii. 23; comp. Deut. xviii. 15-18.)

Faith believes what God has spoken because God is true. Now the divine testimony sometimes conveys a fearful threatening, at other times a pleasing

promise. In the one case there will be faith and fear : in the other case faith and desire. The faith in each case is the same, because the author of the testimony is the same. The feelings connected with the faith differ, because the matter of the testimony is different. There may be faith and desire, where there is not yet faith and love, or faith and adoration. To teach that faith must produce the two last is to teach regeneration by faith, not justification by faith.

The gospel offer is a general one. The testimony is that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and is now, "in Christ, reconciling the world to Himself." The testimony is not that I, as a person, have received a peculiar privilege, or a special interest, or a private offer of salvation. A general offer has been made. Hence there need not be any waiting for fresh, independent promises, made to ourselves personally and individually. Historical evidence proves that God has already given a general offer, addressed to the penitent, which therefore may be appropriated by every penitent. "Nothing can be more evident," says Dr. Russell, "than that whatever God calls us to believe must be already true, and therefore true, whether we believe it or not. The Bible calls us to believe that God will have mercy on the seeking penitent ; not that He may have. It says He will save, because God, for Christ's sake, has promised to save such. He has pledged Himself that "whosoever shall call upon the name of

the Lord shall be saved." The ground of faith is the word of God, already revealed in the name and on the authority of God.

Faith looks to, and believes on, the Lord Jesus Christ; not in Christianity, but on Christ. "It is a belief towards a Person, not an opinion as to a doctrine." Mark that little, yet great word, "*on*." It is not enough to believe in Jesus Christ, "as they believe in Howard as a noble philanthropist; or in Washington as a pure patriot; or in Newton as a profound teacher of science." They must not merely believe in, but rest ON Jesus as an atoning and interceding High Priest, letting go every other reliance in the wide universe, and trusting Him to obtain for them pardon, grace, and final salvation. "Believe, and thou shalt be saved;" because the love of God desires to extend its mercy to such, and the atonement has made it just to do so. He that believeth not shall not be saved, but the wrath of God abideth on him; because the atonement has not made it just to pardon the impenitent. Hence the great importance of faith.

"When a penitent sinner believes the gospel, his mind is occupied with the thing believed, and not with the manner of believing it." "Do not then perplex yourself with questions about the mental operation of believing; but consider what it is you are called upon to believe." Think of Him who invites you to come to Him—think of His atonement and the love there displayed—think on the many proofs which have been given of His sacrifice, on His resurrection and

glory, and on the many promises of salvation through Him. (*Russell's Letters*, vol. i., p. 50, 51.) "Faith is the act of cleaving to Christ; but all its value depends upon the worth of the Christ to whom you cleave." (*Arnot*). "Faith is not the foundation; but it is the first stone of the building."

Faith, so far as the intellect is concerned, is opposed to doubt. Faith with the heart is opposed to distrust. The heart trusts the person of Christ, while the intellect believes the doctrine of Christ. It is said that "with the heart man believeth unto righteousness," *i.e.*, man trusts in the Divine veracity which made the promises, and in the Divine faithfulness, which will fulfil them. God has spoken. "God is true" and faithful, therefore His testimony can be believed and trusted. The gospel introduces God not merely as a testifier, but as a promiser and engager. Faith in one who truly engages to be a benefactor, takes the form of trust. We trust our fellow-men, as well as believe them. "A merchant commits his ship, with all his fortunes on board, to a hired captain, whose temptations are enormous." (*F. W. Robertson*.) "Human society is united by trust. In all business transactions it is called credit. In the family, in the State, in the church, it is confidence that binds all together and gives force to all activity. We think it reasonable to trust our fellow-beings, though we have not infallible assurance that we may not be mistaken. We are not quite certain that our food may not be poisoned; yet we eat it. We are obliged to eat, or we should cease to live."

"The farmer ploughs and sows, when fields are bare and trees are naked. He places reliance in the laws of Providence—on the due return of day and night, summer and winter, seed-time and harvest." (*Guthrie*.) Yet he is not perfectly certain that his labor will be remunerated. If we had only similar probability respecting the things of a future world, it would still be our duty to act in respect to the future; as we are every day acting at present. But we have a most safe object of trust; a Divine and righteous Father, who cannot possibly err or deceive in His testimonies, or be unfaithful to His promises. "The Christian religion is characterized by a promise or pledge on the part of the Deity. No other system has such a promise. Our system makes promises only in view of the great sacrifice made on the cross of the Lord Jesus Christ."

Faith implies consent of the will. *πιστις*, faith, and *πειθω*, to persuade, are from a common stem, says Cremer. The former, accordingly, means consent produced by persuasion. There must be this consent to give ourselves into Christ's hands, and there must be an actual committal of ourselves. Belief is made a subject of command; the response to this includes an act of the will. It is the will, not the understanding, which performs the act of committal into Christ's arms, and renounces all other ways of salvation. The strength of a man's conviction may vary; but the decision of self-surrender and of committal to God may abide unchanging. "The miner trusts himself not by an opinion, but by an act of the will, to the well-

braided rope that lifts him out of the tremendous chasm." (*Taylor*.) "This believing is the accepting of Christ as thy Lord and Saviour, as He is offered to thee with His benefits in the Gospel; and this accepting is principally, if not only, the act of thy will. So that if thou be willing to have Christ upon His own terms, that is, to save and rule thee, then thou art a believer, thy willingness is thy faith." (*Baxter*.) "God has not made our salvation to depend on the vacillations of our feeble understanding. It is not the understanding which consents to accept of grace; it is not the imagination which is moved by it; it is the will, the only faculty always free, though feeble, which receives pardon, turns itself to God, and may even cry, 'Lord, I believe, help thou my unbelief.'" (Quoted by Vinet, *Pastoral Theol.*, p. 265.)

As faith depends on the will, unbelief may not only be watched against, but resolved against. "The doubts we are called upon to resist do not spring from real evidence, but chiefly from the influence of a species of infirmity and vacillation of mind resulting from former habits of unbelief." (p. 132.)

Since saving faith involves trust on another, its very essence excludes all reliance on self, all idea of merit or worthiness in self. Its trust goes wholly out of self, and goes to another, and to Jesus Christ as that other and only object of reliance for salvation. The Jew was required to renounce his dependence on typical priests and sacrifices, and to look to the anti-typical sacrifice made by the Lord Jesus Christ, as the

Great High Priest. The heathen were required to renounce their idols, and every refuge except Him who made "propitiation for the sin of the world."

Faith must be attached to its proper object, and to the true character of that object. Faith in a wrong object is not saving faith. "The Turk has faith that the mission of Mahomed was divine. The Negro has faith in his fetish. The Christian has faith in God and in the Lord Jesus Christ, as the one Mediator who made propitiation for the sin of the world, and who waits to make intercession for the pardon of every penitent and believing one. Herein, therefore, it is sufficiently absolutely distinguished from the faith either of ancient or modern heathens." (*Wesley*.)

Faith must be attached to the facts and principles which are fundamental to the gospel, and distinctive of it. That there are such essentials is evident from Paul's statement: "If any man preach any other gospel unto you than that ye have received, let him be accursed." Every other plan of acceptance is emphatically excluded; "neither is there salvation in any other," for there is none other name under heaven, given among men whereby we must be saved." To believe a wrong gospel is to "believe a lie;" not to believe the truth as it is in Jesus. True faith implies a knowledge of the essential facts and doctrines of Christianity. (Rom. x. 14.)

They were to come to God through Christ. "Pardon through a mediator is more humbling to the offender, more honorable to the offended, than pardon at one's own request."

The inspired writers direct the eye of faith to a Divine High Priest, not to a human one. They point the enquirer immediately to Christ in His priestly office: and to God on the mercy-seat, which He occupied for the sake of the propitiatory sacrifice of His Son; and where He listens to that Son's intercession for those who penitently and believingly implore His advocacy, and come unto God through Him. Christ has no assistants or successors in the priestly office.

The relation of the believing soul to Christ is an immediate relationship; no human mediation is necessary to establish it, or to maintain it. "It is a fundamental principle of the blessed Reformation that nothing that man can give to, or take from man, constitutes the communion of the soul with God, or salvation. This communion proceeds solely from the act by which the soul, without any intervening object, attaches itself to Jesus Christ by means of justifying faith." (*D'Aubigne.*)

God has commanded us to believe on the name of His Son Jesus Christ, as set forth in the word of God. Some make this word of none effect by teaching that faith is the belief of those things which the church commands them to believe, and that there may be an act of faith without knowledge. The Church of Rome admits, indeed, that "faith is a conviction that those things are true which God has revealed and promised; and especially that God justifies the impious by His grace, through the redemption which is in Christ Jesus." (*Conc. Trid., Sess. vi. c. b.*) But it makes the

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concesssion of none effect, by further teaching that faith is also an unquestioning assent, in submission to the authority of the church; and that there can be no objection to its teaching. "The strongest perhaps of all the peculiarities of Romanism is their claim that nothing, not even perceptions or impressions of the senses, can furnish a valid objection to any doctrine which the church teaches. That the visible head of their church must be assumed to be an infallible interpreter or revealer of doctrine; that its doctrinal teachings must therefore be received with unhesitating confidence, with uninquiring assent. Faith in the church, they say, must be right, whatever sensible perceptions or arguments there may be to the contrary. This is the principle on which the whole system of transubstantiation is based." (*Morgan, Christianity v. Scepticism.*) They thus take away all means of correcting their errors, and virtually put the priests in place of the Bible, and claim that allegiance of faith which is due to God only. To counteract this was one of the chief efforts of the Reformers. And one of the best results of the Great Reformation was that it removed human faith from the uninspired ministry of the church, and replaced it in the inspired Bible; and taught that God, after giving us the certainty of the scripture, placed us under personal responsibility to use our best efforts to attain the certain interpretation of scripture. "The true sense of scripture, that, and that alone, is scripture." (*Bp. Wordsworth.*) To accept ancient tradition as a certain

interpretation would be to make the human reason of time past our supreme rule; just as Rationalism makes the human reason of the present time the highest rule. Human reason has an important sphere of usefulness, but it would be presumptuous arrogance and rebellion to place it on the throne of the universe. The reason of fellow-beings may render most desirable and important assistance, but must not be allowed to set aside our own right of private judgment. As each man must give account for himself, he should think, enquire, judge, and decide for himself. It would be possible to believe all that God has revealed as necessary to salvation, and yet to make it of none effect by believing also a lie. Additions wrongly made may fatally divert attention from the essential parts. Men may thus be misled to rest their hope only in part on the atoning efficacy of Christ's sacrifice. They may regard it merely as a supplement to make up the deficiency of their own claims to salvation. Or they may be led to place their chief reliance on ceremonies administered by an order of men who presumptuously intrude into the priestly office of the only Mediator between God and man.

Man may indeed do a preparatory work for us. As men must "call upon the name of the Lord in order to be saved, and must believe in order to call, and must hear in order to believe;" it is plain that a fellow-man may be employed to induce and assist us to hear. Fellow-men can show us the need of salvation, the impossibility of saving ourselves, the fact that God only

can save, that He will be inquired of for this purpose. They can show the need of prayer, the nature of prayer, and may exhort us to pray. But all fellow-beings must then stand back, and let the praying soul approach through the one Mediator, to ask and accept salvation, from that God who only can renew the dispositions of man's heart. "We are not born of the will of man, but of God."

Man's personality and free agency are recognized in making faith the condition of salvation. Faith is a personal committal into the hands of a personal Saviour. "All schemes of false religion tamper with one or other of these two things—the personality of God, or the personality of the sinner. But one great recommendation of the true way of salvation is that it brings out clearly and unequivocally the personality of God on the one hand, and the personality of the sinner on the other. It is not that God deals in the lump with the church ; it is not that God sanctifies in the mass ; and then that I am admitted, through some mystical ceremonial rite, into the benefit of the blessing which the church has received. It is the very error of Popery, and Puseyism, that it makes God deal thus in a wholesale way." "It is not through the church I come to my God ; but through God I come to His church. He makes a church not by any wholesale process, but by units—one by one, soul by soul. And for this purpose God personally deals with each person." (*Dr. Candlish.*)

Faith believes that God, for Christ's sake, can for-

give our great wickedness. It is not easy for us to believe this. It is against our nature implicitly to trust in any being as ready to forgive so many, so great, so repeated, so heavy offences, as ours have been. "When we ourselves have been often and long offended our thoughts are bitter, our ways unforgiving. Not so those of Him whom we have grieved. Here comes in a wonderful word of God: 'Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.' 'For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord.' 'Glory, glory, glory to God; He delighteth in mercy.'" (*W. Arthur.*) We glorify God by believing. "Abraham was strong in faith, giving glory to God." As we greatly honor a man when we trust him, so as to put our lives and estates in his hands; so we glorify God when we commit ourselves to Him for time and for eternity. We encourage ourselves to believe, not by persuading ourselves that there are extenuating circumstances in our case; but by listening to the promise of God, and looking to the interceding Mediator.

We desire the blessings offered. "Whatsoever things ye desire when ye pray." "The things attested are apprehended not merely as true, but as good, and that to us." (*Hooker.*) Hence we desire them. We desire them earnestly because they concern us deeply, lastingly, eternally. We desire that God would pardon

and renew, and admit us to fellowship with Him. We desire these things now. It is not enough to desire to get them at some more convenient season. "Now is the accepted time. Now is the day of salvation."

Faith not only desires, but hopes for the blessings offered. "Faith is the substance of things hoped for." It is "that which stands under" our hope. It stands under and sustains the hope of these things. Faith points to things hoped for, both in the present and the future world; while it is the evidence of things not seen. It sees the transitory things of time to be surrounded with the spiritual realities of eternity, thus counteracting the undue attractiveness of the former, and "overcoming the world." In subsequent verses, the inspired writer proceeds to show that the desires and hopes of unseen things were, from the beginning of the world, strongly felt by all who have given eminent examples of piety and virtue.

Faith prays. It "calls upon the name of the Lord." It prays with the publican, "God be merciful to me a sinner," *ιλασθητι*, God be propitiated to me the sinner. (Luke xviii. 13.) It asks the blessings of pardon and regeneration for the sake of the past propitiation and present intercession of Christ. It is only for the sake of the atonement made by His redeeming love, and pleaded on our behalf by His intercession, that sin, that abominable thing, can be forgiven.

Faith beseeches, it does not demand. As God had a right to decide whether pardon should be offered or not; so He retains His right to determine how long an

offer shall be made, or how soon it may be withdrawn. Comply with His terms while they are offered, and you have the highest possible reasons to hope for salvation. Refuse to comply, and you have no grounds of hope whatever. He may withdraw His offer when persistently and shamefully refused, or neglected. It would be possible for us to disregard so long that "the Lord could no longer bear." But "as he who by one single step outran the avenger of blood was safe in the city of refuge; so he, who even in the last struggle of departing life, is truly led to cast himself on the mercy of God in Christ, may take comfort from the recollection of the expiring malefactor, who heard almost as the last sounds which reached his ears in this world, 'To-day shalt thou be with me in Paradise.'" (*Ryle.*) But he may not expect to hear the words, "Well done good and faithful servant." He was not such. He had omitted righteousness up to his last hour. He was therefore continually forfeiting the rewards of righteousness. "He was saved, but not rewarded." (See Evans' *Christian's Rewards.*)

Every man who prays aright and in the name of Jesus, obtains salvation from God. He who has not obtained salvation, has not offered one right prayer for it. "For whosoever shall call upon the name of the Lord *shall be saved.*" (Rom. x. 13.)

Faith is a condition on which God bestows salvation; but it is only a condition: it is not an efficacious or instrumental cause of salvation. "We are not born of the will of the flesh." Faith does not save

us by its own excellency or worthiness; but as an instrument whereby we lay hold of Christ, and depend on Him.

Faith inclines a man to offer prayer. "How shall they call on Him in whom they have not believed?" Pray in faith, not in order to faith. You should not believe that He is not willing to bless you, in order that you may persuade Him to make you believe that He is willing. Ask in faith, not in unbelief.

Salvation turns upon believing, and the power to believe turns upon whether the word and Spirit of God are attended to or not. Man can hear the testimony of God. If he hears, the Spirit will enable him to understand, and be convinced of the sinfulness of sin and of the desirableness of holiness. When convinced, he can repent. When he repents, he can hear the offer of salvation made to the penitent. When he hears, he can believe. The turning point is the ability to hear. This is in man's possession; and since faith comes by hearing, man is by God and man held responsible for his belief. Little blame may be attached to a man for believing wrong in little affairs; but where great interests are at stake, severe condemnation awaits him who, through careless or prejudiced inattention, forms an incorrect belief, however sincere it may be. "An agent will be severely blamed for thus ruining an employer. A physician would be unsparingly condemned for thus destroying a patient's life. It is everywhere felt that men are under obligations to give sufficient attention to know the truth

in such cases, and that if sufficient attention is given, it may be known." Men estimate the guilt of wrong belief in all matters relating to the welfare of mankind, in exact proportion to the value of the interests involved, and to the opportunities enjoyed for obtaining information. How great, then, must be the guilt of inattention to eternal interests! If they do not hear the word and Spirit of God, they will be without excuse, and cannot escape the consequences of neglecting the only remedy.

Faith is not a state in which we place ourselves once for all. It is a constantly repeated action of the soul, continuing its dependence on Christ and strengthening itself by the repeated exercise—"your faith groweth exceedingly." Hence, too, it is not he that once for all believed, but he that believeth, that continues to place faith and trust in the great High Priest, that has everlasting life. Hab. ii. 4: "The just shall live by faith"—trustfully expecting the fulfilment of God's promises. As the Jews had this faith "in the face of the pride of the Chaldeans" (*Cremer*), so the Christian keeps it under all circumstances of helplessness without Divine aid.

Faith abideth in heaven. It will ever have the form of confident trust in God. It will ever believe Divine testimony respecting past things which we saw not, and Divine promises respecting future things. But there will be no trials of faith there. No doubt as to personal interest in the great salvation which is in Christ Jesus with eternal glory.

"Two facts, then, must hold the attention. First, I am a sinner, deserving everlasting misery, in myself without help, and without hope: if I die in this state, I shall be lost. Secondly, deliverance is offered me: Jesus the Son of God died for me! It is affirmed that if I confess and forsake sin, and desire, and ask pardon, and holiness as a gift for His sake, I shall be saved. Here is a hiding-place for me. A sure hiding-place." Such ought to say at once,

"Other refuge have I none,
Hangs my helpless soul on thee."

"Nothing in my hand I bring,
Simply to thy cross I cling."

"And through the Saviour's blood alone,
I look for mercy at thy throne."

Faith believes He is able; He is willing; He is ready now. It says, Lord Jesus, save me now; and waits for Him to do it. It does not turn its attention away from Him. It does not listen to men who say, "You believe, then you are saved; dismiss your fears." "Tell them you cannot be healed by logic. Wait, wait; wait at the feet of Christ till your wounds are touched by an unearthly hand, till the burden is undone by the Lord alone." (*W. Arthur.*) It believes and hopes till love is shed abroad in the heart by the Holy Ghost which God has given.

Unbelief is sin. The Spirit convinces of the sin of unbelief; He thus aids a man to believe, and yet leaves faith to be man's own act.

We do not need to say, How can we persuade

God to give us an offer of salvation? We have got it. The question, therefore, is, Will we accept or reject it? To reject it would be to perish without excuse. It would disappoint the desires of redeeming love. Our duty and our interest is to look to Him and say :

“ Just as I am, without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come ! ”

Thus, relinquishing all other hope, we say : “ I believe the Gospel, and, by the aid of the Divine Spirit, trust in Christ, and commit the keeping of my soul into His hands, in humble confidence of His ability and His willingness to save me.” (Watson, *Dict.*, Art. *Justif.*)

Faith believes in the advocacy of Christ, not in our own feelings. Suppose you were in prison for debt. A wealthy friend sends a messenger with a letter, saying, “ Send me your note, drawn for the amount of your debt : I will endorse it, and it will certainly be honored at the bank.” You draw the note. The messenger retires to take it to your friend. You expect that the note will be cashed, not because of your anxious feelings, but merely because it bears your friend's name. So we hope to obtain pardon because the Advocate with the Father presents our prayer, and not because of our anxious feelings.

No condition could be better suited to man's helplessness, than an act of trust in another. No condition could be more easy : an Israelite, stung by the fiery

serpent, could look to and trust in God's uplifted remedy. Faith is an instantaneous act, adapted to man's immediate danger. "As in creation we see many things adapted to each other—the eye to light, the ear to sound, the lungs to air;" so in the spiritual world, faith is adapted to grace, for it is merely "the hand which is held up to receive the benefit which Christ lays in it." (*A. Maclaren.*) It is the purse which "holds the treasure grace imparts." "Faith is simply receptive, and can contribute nothing of its own: and it is therefore by faith that we are enabled to receive of His fulness and grace for grace." "Wherefore it is of faith that it might be by grace." Its being by grace is essential to the very nature of the Gospel; and its being by faith is represented as securing this essential point. "There is a perfect contrariety between grace and works; but there is a perfect and simple and beautiful harmony between grace and faith." (*Wardlaw's Essays on Assurance*, p. 47.)

The announcement of this plan of salvation is fitly called the gospel, because it is good news to those who enquire, "What must I do to be saved?" The penitent can see the love that provided the atonement, and the love that offered the atonement, though he has not yet comprehended the philosophy of the atonement. "As a philosopher," said one, "I cannot understand the atonement; but as a penitent sinner I can understand it." Such can see that it manifests the mercy of God, though they do not see how it manifests also His righteousness. They can believe Him when He says

that, when pardoning the penitent believer, He is as just as He is merciful. The thing which we believe may be in some respects incomprehensible; "but what we believe concerning it is the testimony of God with respect to it, which is quite comprehensible." (*Dr. Carson.*) The Christian religion is a science, because its principles can be reduced to a system of truth intelligible to all intelligent minds; but it is also an art which may be practiced by many who do not understand it as a science. For one man of science there are a thousand artisans. "To the philosopher it is the grandest possible science, and to the unlearned the simplest possible art. Who can reach the lofty thought of Redeeming Love? Who cannot trust the loving Saviour?"

There is but one way of pardon for the sins of believers and unbelievers. For "if any man sin we have an Advocate with the Father: and He is the propitiation for our sins: and not for ours only, but also for the sin of the whole world." Leigh Richmond said in dying: "It is only by coming to Christ as a little child, and as for the first time, that I can get peace."

Some erroneously teach that faith is an inference from an admitted historical fact. They say, "Did Jesus die for all men?" Yes. "Are not you a man?" Yes. "Then did not Jesus die for you?" Yes. "Do you believe that?" Yes. "You believe; then, clearly, you are saved." This reasoning makes a false and dangerous assumption. It assumes that the death of Christ procured salvation for all men, unconditionally. This

assumption is not true. The true view is this: He died to render it consistent with the principles of the Divine character and government to offer all men space for repentance; and to offer pardon to the sinner who is penitent, and to give pardon to the penitent who accepts the offer. (Rom. iii. 25, 26.) You are not asked to believe that you are already saved, but that for the sake of an already offered and accepted atonement, God is now ready to save the contrite, and will in nowise cast out those who come to Him through His mediating Son. Do not imagine that you must first find out whether you are elected to be saved. It is "through belief of the truth that God has from the beginning chosen us to salvation." (2 Thess. ii. 12.)

In the first act of faith, the thing believed is not that we are in a state of acceptance with God. "And if the thing believed in the first act of faith is not our own acceptance, it cannot be such in any subsequent act of faith: or it would follow that what we first believed, was not the Gospel; or that the Gospel undergoes a change after we have given our confidence to it, which is absurd." (*Rev. G. Payne, LL.D.*) "Nothing can be more evident," says Dr. Russell, "than that whatever God calls us to believe must be already true, and therefore true whether we believe it or not; and that before we believe it, evidence of its truth must be given us. But it is not true that a man is a Christian till he believes the Divine testimony; and, therefore, his believing that he is a Christian can be no part of the faith of the Gospel." (Quoted by *Payne*.)

Saving faith has reference to "things hoped for." The exhortation is, "Believe, and thou shalt be saved." The responding faith is a believing hope of salvation—a confident expectation of the mercy of God through our Lord Jesus Christ. Faith that I will be saved, precedes faith that I am saved. The faith that precedes salvation cannot include a consciousness of salvation already received. Faith in the promise of salvation ready to be fulfilled, is different from faith in the evidence of salvation already conferred. The former is the faith of a penitent, the latter is the faith of a son. The former has not the consciousness of acceptance; the latter has this consciousness. "The faith of a son," says Mr. Wesley, "is a sure trust and confidence in God, that through the merits of Christ my sins are forgiven." But this is not the justifying faith of a penitent. Mr. Wesley said: "I cannot allow that justifying faith is such an assurance, or necessarily connected therewith; because, if justifying faith necessarily implies such an explicit assurance of pardon, then every one who has it not, and every one so long as he has it not, is under the wrath and curse of God. But this is a supposition contrary to scripture and to experience." (Whitehead, *Life of Wesley*, Vol. II., p. 235, cited by Tyerman, Vol. I., p. 552.) This is dated 1747. Twenty years later he adds this emphatic sentence: "I have not for many years thought a consciousness of acceptance to be essential to justifying faith. (*Journal*, vii. p. 495.) He accordingly founded assurance of present acceptance with God on

the witness of the Spirit, and on the fruit of the Spirit ; not on the nature of saving faith.

Mr. Wesley held that "the faith which is properly saving may be held by a person who is at present only a servant of God, not properly a son." He adds : "Nearly fifty years ago, when the preachers commonly called Methodists began to preach that grand scriptural doctrine, salvation by faith, they were not sufficiently apprised of the difference between a servant and a child of God. In consequence of this they were apt to make sad the hearts of those whom God had not made sad. For they frequently asked those who feared God, 'Do you know that your sins are forgiven ?' And upon their answering 'No,' immediately replied, 'Then you are a child of the devil.' No," exclaimed Mr. Wesley, "that does not follow. It might have been said (and it is all that can be said with propriety), Hitherto you are only a *servant*, you are not a *child* of God. You have already great reason to praise Him that He has called you into His honorable service. Fear not, continue crying unto Him, and you shall see greater things than these." (*Wesley's Works*, Vol. VII., p. 190.)

Faith is not assurance, for there is a promise to them that "mourn that they should be comforted ;" and an exhortation to them that "walk in darkness, to trust in the name of the Lord." A little faith is faith, as a spark of fire is fire. A friend complained to Gotthold of the weakness of his faith, and the distress this gave him. Gotthold pointed to a vine that had

twined itself around a pole, and was hanging loaded with beautiful clusters, and said: "Frail is that plant; but what harm is done to it by its frailty? As little will it prejudice your faith that it is weak," provided only it "takes for a pole and prop the cross of the Saviour and the word of God, and twines around these with all the power that it has." (*Scaver.*) A thing may exist in different degrees. "A drop of water is as truly water as the whole ocean; a little man is as truly a man as a great giant. So a little faith is as truly faith as full persuasion." (*Downname.*) "The question is not whether you trust Him perfectly, so as to have no fear, no troubles, no doubts; but whether you trust Him sincerely, so as to venture all upon Him, in His way. If you can venture all on Him, and let go all to follow Him, your faith is true and saving." (*Baxter.*) Faith in its simplest form embraces Christ, and in its greatest expansion can only comprehend more perfectly the infinite excellencies of Christ. In this respect it is susceptible of degrees.

As the faith of a penitent precedes the fact of acceptance, so the fact is necessary to the evidence of acceptance. The evidence is twofold: 1. The witness of the Spirit attesting adoption to the person adopted. 2. The fruits of the Spirit discernible both by oneself and by others. This twofold evidence is sufficient to produce assurance, and it is the privilege of every Christian to have it. Some do not profess to have it. Mrs. Wesley stated that her father, Dr. Annesly, declared, a little before his death, that for more than forty

years he had no darkness, no fear, no doubt at all of his being accepted in the beloved; but that, nevertheless, she did not remember to have heard him preach even once explicitly upon it; whence she supposed he looked upon it as the peculiar blessing of a few and not as promised to all the people of God." (*Women of Meth.*, p. 48.) The doctrine of assurance had always been admitted by the Puritan divines of both Old and New England; but by a logical inference from the Calvinistic theology, it was regarded as an assurance of eternal, as well as of present salvation; and the perilous tendencies of such an inference led to the opinion that it was intended only for the specially initiated. "Arminianism alone could safely restore the precious truth as a common privilege to the church." Wesley connected assurance not with the essence of faith, but with the witness of the Spirit; and he regarded the witness of the Spirit as the assurance of present adoption, and as therefore very different from an assurance of final salvation. His Arminianism enabled him to make this practically important distinction, and to avoid the dangers of the doctrine of infallible final perseverance.

It is the privilege of a believer to have the faith of assurance; but all do not possess it. Perhaps some have it not for this reason: If they had assurance of present salvation, they would be led by other parts of their creed to regard it as warranting also an assurance of future and final salvation as unforfeitable; and such an assurance may lead to presumptuous

omissions, or transgressions. It is perhaps for this reason that some do not receive the witness of the Spirit. They would make a wrong application of its testimony. In their case, too, the fruits of the Spirit are not as distinct as they would otherwise be. Men cannot have a full assurance of final salvation, when they have frequent questionings about their present salvation.

It should, however, be remarked that assurance of final salvation is attainable by those who would not make a wrong use of it: but it is reached at a later stage. Paul said: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." (2 Tim. iv. 6-8.) This was said near the close of his distinguished career. Others may attain the same. He said to them: "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." (Heb. vi. 11.) "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." (Rom. xv. 13.)

Faith is ready to confess what it believes. It is not ashamed of it. Hence faith must be followed by confession. Two things are required: (1) to have a heartfelt trust in Christ as a crucified and glorified Medi-

ator; (2) to make an open and oral confession of Him in that character before men. "Here is an unanswerable refutation of two perilous errors: (1) That faith alone, without profession, is enough; and (2) that profession alone is all that is required of us. Faith in the heart must precede confession with the mouth. Confession with the mouth must manifest faith in the heart. By faith in the heart we hold communion with God; and by confession with the mouth we hold communion with the children of God." Those who do not relate their experiences at the time of conversion are very liable to retain no definite views of it, and soon forget it, and even deny it. "Open confession of what we are persuaded to be truth and duty is one of the first of our obligations as rational, social, religious, accountable beings." (*J. Brown, D.D., Rom., p. 539.*) We must desire in order to pray. We must pray in order to receive. We must receive in order to feel. We must feel in order to profess.

Some anxious enquirers have prayed for salvation without distinctly remembering that they had done so. Hence when salvation came to them they supposed that it came unprayed for, and therefore because of electing grace. A man once exclaimed: "The Lord converted me unconditionally and irresistibly." "Indeed," said a person present, "I never knew a case of that kind. I wish you would tell me how it happened." "Well," said the man, "as I walked along the road I felt that I was such a miserable sinner, and saw that I was in such danger of perishing, that I

began to say, 'Lord, have mercy'—oh! I remember now, I did pray for salvation, didn't I?" Of course he did, or he would not have got it. No adult ever obtained salvation without praying for it. Show me a man that has obtained salvation, and I will show you a man who has prayed for it. Show me a man that has never obtained salvation, and I will show you a man that never offered for it one acceptable prayer. Whitefield thought he must have been elected by sovereign grace, because he was conscious of being a vile sinner at the moment of looking for and obtaining mercy. But there was nothing peculiar in that. He would have seen this if he had, like Wesley, immediately after his conversion, visited the Moravians in Hernhutt, and heard their Christian David say: "If you would lay a right foundation, go straight to Christ with all your ungodliness; tell Him, 'Thou, whose eyes are as a flame of fire, searching my heart, seest that I am ungodly. I plead nothing else. I do not say that I am humble, or contrite; but I am ungodly. Therefore bring me to Him that justifieth the ungodly. Let Thy blood be the propitiation for me.'" (Christian David, *Hist. of Meth.*, p. 107.)

But, say they, salvation is the gift of God? True. "By grace ye are saved through faith; and that not of yourself; it is the gift of God." The pronoun translated "that" cannot refer to faith, but must refer to the salvation by grace. Read the next verse: "Not of works, lest any man should boast." "What is not of works? Faith or salvation? To say that faith is not

of works is nonsense. To argue that salvation is not of works is to do just what Paul is doing." (*Gladden.*) It might have been said that faith is the gift of God, as He is the author of the testimony and promise which are believed, and the exhibitor of motives. But, as Dean Alford says, "and that" (*καὶ τούτο*) refers not to faith, but to salvation, as being the gift of God. Salvation is a gift from God. Yet, as one has said, "a gift is not a gift until it is accepted." That which is forced upon another without his consent is not a gift; it is an imposition. The word implies two persons, one of whom is free either to bestow it or to withhold it; the other of whom is free either to accept it or reject it." "The free act of God in bestowing salvation is grace; the free act of man in accepting it is faith." (*Gladden.*) "To receive a gift is not to believe it to be my own, though after I have received it, it is so; but to have my pride so far abased as not to be above it, and my heart so much attracted as to be willing to relinquish everything that stands in competition with it. To receive a guest is not to believe him to be my par' r friend, though such he may be; but to o' ay door to him and make him heartily welc . To receive an instructor is not to believe him to be my instructor, any more than another; but to embrace his instruction and follow his counsel." (*Andrew Fuller.*)

The penitent believer "surrenders himself to Christ and all holiness for time and eternity." (*Whedon, What is Arminianism? p. 16.*) God's requirement is

first obey the gospel—get the tree made good; next obey the law—bring forth good fruit. He knows that the end of pardon is to set free from punishment, not from law: for concomitant with pardon is the communication of the regenerating grace of the Holy Spirit, that “the righteousness of the law might be fulfilled in us who walk . . . after the spirit;” and the spirit leads in the way of the commandments. He knows that the righteousness of the law was to be fulfilled in us personally, not for us by proxy. If fulfilled for us, it should not be fulfilled by us. Christ is the end of the law for righteousness to every one that believeth, Paul here used the words “the end of the law,” in the same sense as the similar phrase “the end of the commandment.” He tells Timothy that the end of the commandment is love, out of a pure heart a good conscience, and faith unfeigned. End here means the design; the object aimed at. The object of the law is to get us to fulfil the righteousness of the law. As we have not by nature the love that is the fulfilling of the law, how are we to obtain it? We cannot obtain it from the law. The compelling authority of law can direct love where it is, but cannot produce it where it is not. It is only the fulness of love and grace in Christ, that can incline us to desire and ask this love. Christ sends His Spirit to impart it to those who ask, and the love thus obtained willingly yields obedience to the law. Thus Christ is the end of the law for righteousness to every one that believeth. He enables every one of them to attain that design.

"Implicit belief in the doctrines of the Bible, and the faithful doing of the duties which it enjoins, are both essential to a rounded and stable Christian character." His blood is the blood of the covenant; and the covenant promises to write the law in their minds and hearts, that they may be to God a people, and that He may be to them a God. The atonement was intended to procure deliverance from punishment, as a step to deliverance from sinfulness—to pardon in order to make holy. For this reason the priestly work of Christ is inseparably associated with the sanctifying work of the Divine Spirit. "And the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through [literally, *in*] the blood of the everlasting covenant, make you perfect in every good work to do His will." (Heb. xiii. 20.) The Gospel brings with it a universal call to repentance, faith, and holiness. "The first of these we account, as it were, the porch of religion; the next, the door; the third, religion itself." (*Wesley*.) And the great end of the Gospel ministry, as he understood it, was to "spread scriptural holiness over the land."

As an illustration of the life which abides in the Divine word, Bishop Simpson remarks: "Six hundred years before Christ, the prophet Habakkuk had written, 'The just shall live by his faith.' The apostle Paul felt the power of the utterance, and quoted it in his epistle to the Romans, as well as in those to the Galatians and the Hebrews. Nearly fifteen centuries

passed when the eye of Luther fell upon it, as he turned the pages of the chained Bible in his convent." It was not originated by him. He says expressly, "The doctrine is not mine." (*Ritschl*, p. 164.) He imbibed it from the tradition current within the Church. "Luther notoriously was indebted to an old monk for the first consolatory reference to it in the midst of his struggle of conscience; and it was Staupitz, his patron, who aided him in further developing his views." (*Ibid*, p. 165.) When Luther was first specially awakened to see that he was a great sinner, and that God is a holy and just God, he had not yet learned the Bible way to obtain pardon and holiness. But he had heard of persons going to live in a convent or monastery that they might become holy. So he determined to leave his parents, his friends, his studies, everything he loved, and enter the monastery of Erfurt, and become an Augustine monk. And he did so on August 17, 1505. Luther was then 21 years and 9 months old. His father was astounded, and, regarding all his fond hopes to be now suddenly blasted, he became alienated from him. Luther's plan brought him no peace. But he sincerely wished to be led right; and God accordingly provided one to lead him. Staupitz, the vicar-general of the order, came round on one of his visitations to the convent, and all the monks had to appear before him. The pale and thin appearance and sunken eyes of Luther arrest his attention. He apprehends that he is passing through just such a state of mind as he himself once felt. He took

an opportunity to see him alone, and to ask him why he was so cast down. Luther said because he was a great sinner. "I am sure," said Staupitz, "you are a great sinner ; but I know also that Jesus is a great Saviour. He came to seek and to save the lost. If, then, you are a lost sinner, you are just the person to come to the Saviour of sinners." "That is very encouraging," said the trembling monk. But the next day he began to fear that God did not love him. And Staupitz said, "Why do I see you again unhappy?" Said Luther, "If I were sure that God loved me I would not be unhappy." "Well," replied his faithful friend, "if you really want to see God's love toward you, look away from yourself, and turn your eyes to the Lord Jesus. Look at Him on the cross! Look there, and you will see that God loves you." Luther had never before heard such good and comfortable words. Staupitz, on leaving the monastery, handed his own Bible to Luther, and affectionately said: "Read this book often, and when you read it, pray for the Holy Spirit's teaching to enable you to understand it." He read therein, "The just shall live by faith," and these words became to him glad tidings which he delighted to announce to others. He diligently considered the language of Paul: "For if righteousness come by the law, then Christ is dead in vain." (Gal. ii. 21.) He saw that Christ suffered death ; that Christ suffered not in vain ; and, consequently, that it followed by necessity that righteousness cometh not by the law.

The proclamation of this doctrine of salvation by

faith, and the defence of it when assailed, occasioned the Reformation. The Great Reformation was distinguished by two great principles: the supremacy of Scripture as the only infallible authority, and salvation by grace through faith only. In defending this doctrine, Luther became the man of one book, the Bible, which gives not a mere statement of positive dogmas, but the revelation of the heart of a Divine Person; exhibiting that God is love, and hath "so loved the world that He gave His only-begotten Son, that whosoever believeth in Him shall not perish but have everlasting life;" that a heart of infinite love embraces us on every side and rules in heaven. "The abiding revelation of the love of God in Christ was Luther's theological first principle. He surpassed all previous theologians in the prominence given to the love of God. Luther sought to guide enquiring minds into a proper attitude toward Christ, as the sole High Priest and Mediator. He who has taken such an attitude soon becomes a true believer. A company of true believers is a true Church. It was, however, by inducing men to exercise saving faith, and not by his exposition of the doctrine of faith, that Luther effected the Reformation. Luther never allowed theoretical reflection to work independently of his religious experience. He never gave himself to the business of framing a theological system." (*Ritschl*, p. 168.)

The Reformation had a simultaneous origin throughout all Christendom. "It was not from Luther that I learned the doctrine of Christ," said Zwingli; "it was

from God's word. I began to preach the gospel at a time when the name of Luther had never been heard among these mountains." "What power," said Ulric Zwingli, "can there be in unprofitable works, weary pilgrimages, offering prayers to the Virgin and the saints, to secure you the favor of God? Christ alone saves, and He saves everywhere."

In the year that Luther nailed his theses to the Wurtemberg church door, a young student in one of the English universities unexpectedly found a copy of Erasmus' Greek Testament. He hastened to shut himself up in his room to peruse it. At the first opening his eye caught the words of St. Paul: "This is a faithful saying, that Christ Jesus came into the world to save sinners, of whom I am chief." He laid down the book and meditated on the astonishing declaration. "What! St. Paul the chief of sinners, yet St. Paul is sure of being saved." He read the verse again and again. "O, assertion of St. Paul, how sweet thou art to my soul!" he exclaimed. "I also am like Paul, and more than Paul the greatest of sinners. But Christ saves sinners. At last I have heard of Jesus." (*Evangelical Alliance*, 1873, p. 468.)

"The Reformers, thrusting aside all the developments and obstructions of legalism, sacerdotalism, and formalism, went back to Christ. They were led to their ultimate position, not as enquirers into speculative and abstract theology, but as earnest seekers after God, as men with burdened conscience and weary of sin, putting the anxious question, 'What must I do to

be saved?' Each of them was brought into peace with God through simple trust in the all-sufficient merits of Christ. Out of this personal and heartfelt experience of the living truth came the reconstructed theology of the Reformation." (*Rev. Principal Sheraton.*) "Two centuries more had passed when Wesley listened to Luther's account of it, and felt his heart strangely warmed." (*First Œcumenical Conference*, p. 10.) Mr. Wesley was one of a little company of half-a-dozen tutors and students who believed the Bible to be the word of God, and examined it carefully and critically, that they might be able more intelligently and more perfectly to obey it. They readily understood its practical parts, and gave all their spare moments to works of charity and benevolence. There was at this point Bible study and benevolent activity. But they did not as readily understand the way of salvation. Wesley had read, "Being justified by faith, we have peace with God;" but he did not rightly apprehend its meaning till he heard one reading Luther's preface to the Epistle to the Romans, where he teaches what faith is, and that faith alone justifies. When listening to this, he says: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." Having believed with the heart, he confessed with the mouth. He added, "And I then testified openly to all these what I now first felt in my heart." That was the end of

legalism, and formalism, and ritualism. "Then commenced Wesley's life of joyous and triumphant faith. His ministry assumed a new phase. There was now Bible study, Bible experience, and Christian activity. To repeat that experience in the hearts of others was the object of his subsequent plans, and organisms, and modes of work. As long as Methodism keeps to that work, and as long as there are men that need that experience, the mission of Methodism will never be ended." (*First Œcumenical Methodist Conference.*)

NOTE.—I have alluded only occasionally to the doctrine of Justification by Faith, because I prepared a chapter on that important topic; but as the book has already too many pages, I have not placed it in the printer's hands. For the same reason I have not inserted a carefully-prepared chapter on the Lord's Supper, which cannot be fully understood without a correct theory of the atonement.



APPENDED EXPOSITION.

PAUL'S COMPARATIVE STATEMENT OF THE RELATION
OF MEN TO ADAM ON THE ONE HAND, AND
TO CHRIST ON THE OTHER.

Exposition of Romans v. 11-21.

THE paragraph before us is one to which special attention has been given by earnest students of the Bible, in every part of Christendom. Sermons without number have been preached upon it; and volume after volume has been written. "Poets have made it the burden of immortal song." Like other portions, it has been variously interpreted. But on the different interpretations of the passage now before us, different systems of theology have been based—systems that have shaped the thoughts and influenced the emotions of many men, through many successive generations. In short, no other passage can be mentioned, the interpretation of which "has so deeply affected the theology, and spirit, and plans of the Christian Church."

Dr. Hodge very properly observes, that "The only legitimate method of controverting a doctrine, which purports to be founded on the Scriptures, is the exegetical. If its advocates undertake to show that it is taught in the Bible, its opponents are bound to prove that the Bible, understood agreeably to the recognized laws of interpretation, does not teach it." (Dr. Hodge, *Theol.* ii. p. 527.) Granting this, the aim of the following exposition is to show very clearly that Paul's words, above referred to, when rightly interpreted, do not teach the doctrine which Calvinist writers have supposed: that they put in by unwarranted assumption, what they bring out by logical inference. Hence their inferences are utterly baseless. Let us examine, with all due care, the words which the apostle uses, and the end at which he aims.

His chief aim is to give instruction respecting two most important subjects—(1) the influence of the apostasy of Adam on the earthly state and circumstances of the human race; (2) the influence of the mediation of Christ, the second Adam, on the race so affected by the first Adam. The comparative statement which he makes respecting these different influences, refers to things which are generally classed among those that are "hard to be understood." But "that is a reason why Christians should take the more pains to understand them; and why those who are commissioned by the Chief Shepherd for that purpose, should the more diligently explain them to their flocks." (Whately, *Essays on the Writings of St. Paul*, ii. sec. 2.)

Paul regarded the arrangements of which he speaks in such a way as to lead him to **"joy in God through our Lord Jesus Christ."** (Rom. v. 11.) Hence his words, rightly understood, are fitted to lead all right-minded hearers or readers to rejoice also before God. Any view which is not fitted to cause heartfelt thanksgiving in a rightly-disposed heart, is not the one which the apostle intended to convey. He saw nothing in it to shock man's moral sentiments. We shall keep this clear and important fact in mind to aid us in getting a clear apprehension of the apostle's inspired statements; that we may unite with him in intelligently and heartily adoring the gracious Father of our Lord Jesus Christ, through whom we may not only be saved, but saved so as to be, like Paul, in a triumphant state of mind respecting the plan by which we have obtained it. May we, too, be able to say: **"We also joy in God through our Lord Jesus Christ: by—through—whom we have now received the atonement,"** or **"the reconciliation,"** as the Revised Version properly renders the original word. Man should gladly receive the offered reconciliation. "The verb rendered 'receive' (*λαμβάνειν*) does not denote in the New Testament a passive reception" (*Lange*), but a willing acceptance and appropriation, as in John i. 11, 12: "He came unto His own and His own received Him not; but as many as received Him," *i.e.*, with willing acceptance, "to them gave He power to become the sons of God, even to them that believe on His name." So Paul speaks of those who willingly

received the word of reconciliation; and who, now mutually reconciled, rejoice in contemplating God in that new relation, and in considering the glorious remedial plan and the great benefits which it confers.

All these benefits flowed to the persons spoken of through the act of another, through the Lord Jesus Christ. This need not surprise us, the apostle suggests, as we find in one ancestor the origin of the alienated disposition which occasions the need of reconciliation, ver. 12: "**Wherefore, as by one man sin entered into the world.**" The word "wherefore" makes a retrospective reference to what was spoken of as coming to man through the mediation of Christ. He intends to say that the coming of this result through Christ was "as," "like as," "by one man sin entered into the world." "So that the word 'as' introduces the second member of a comparison" (*Alford*), of which the first member is supplied by preceding words. By one man, Jesus Christ, the benefits pertaining to the reconciliation were given to those who receive them; as it was by one man, Adam, that "sin entered into the world." The apostle does not point his readers to Abraham, the father of the Jewish nation, and the source of many blessings; he ascends to a more remote ancestor, from whom both Jews and Gentiles were descended, and through whom they both inherit the same dismal legacy. "In ascending to Adam, the distinction between Jews and Gentiles is lost, and the necessity of a Saviour is laid on that condition, which is common to all mankind."

(G. Hill, in *Bible Reader's Commentary*, Rom. v. 12-21.) And the intention was to benefit all.

He had treated, in chapters i.-iii., of the manifestations of sin in actual transgression; he now looks back to the origin of that sinful disposition. "By one man sin," *i.e.*, sinfulness of disposition, "entered into the world," into the human world. We have on a former page shown that the apostle was not speaking of the entrance of the first act of sin, because this did not enter by one MAN, but by one woman. The apostle means that by one man, as the parent of the human family, sinful disposition entered, and passed by hereditary descent into all his offspring. "Adam's fall vitiated human nature itself, and prospectively his whole posterity, in the same manner in which the disease of the germ and root will affect the tree and branches proceeding from it." (Lange, on *Romans*, p. 179.) "Augustine, who searched the problem of sin more profoundly than any divine before or after him, taught the fall of the whole race in Adam, and the sinfulness of our nature, as the source of all sinful volitions, words, and acts." (P. Schaff, in *Lange*.) But he erred in regarding this state as a judicial punishment. He did not take into sufficient account the fact, that man's state is influenced by the grace of Christ, on the other hand; that man is in a state of probation, not in a state of punishment. The fact of human sinfulness cannot be denied, however mysterious its origin may seem. The pregnant words of Pascal cannot be gainsaid: "It is astonishing that the mystery which

is farthest removed from our knowledge (I mean the transmission of original sin), should be that without which we can have no knowledge of ourselves. It is in this abyss that the clue to our condition takes its turns and windings, insomuch that man is more incomprehensible without this mystery, than this mystery is incomprehensible to man!"

Paul says it was "by one man" this sinfulness entered. No, say some, it was by one Person of the Holy Trinity, who caused it by judicial infliction. This is an amazingly strange opinion. It is very wrong and very injurious to class the natural consequences of man's conduct, which take place during probation, with the judicial consequences which are appointed to follow after the close of probation. We shall point out the error and danger of this opinion in an appended note.

The inspired apostle teaches, as we have seen, that it was "by one man" that sinfulness entered. He proceeds to say, "for that" reason, or ἐφ' ὧ, on which account "all have sinned." That is, on account of the sinfulness which passed from Adam into the human world, all have sinned personally.

It is supposed by Rothe that ἐφ' ὧ may be here equivalent to ἐπὶ τούτῳ ὥστε. The meaning then is, that sinfulness entered into the human world in such wise that all sinned personally. Some suppose that there may be an ellipsis of ἐν αὐτῷ after ἡμαρτον, and that the meaning is, all (collectively) sinned in Adam. But the apostle evidently did not mean this, because he knew,

and very soon after mentioned the fact, that some "did not sin after the similitude of Adam's transgression." He could not have said this if they had sinned in Adam. Augustine imagined that all sinned in Adam, because he rested very much on the false translation of verse 12 in the Latin Vulgate: "In quo omnes peccaverunt," which means, "in whom all sinned." Hence he often says that "all men were one in Adam, and that Adam, though one, was all men." His false philosophy led him to imagine that there may have been an actual participation of all in Adam's act. "But the personal identity of differing millions is impossible and absurd." (*Rev. W. Lord.*) And "the individual co-existence and co-agency of the race in Adam, is equally impossible and absurd." (*P.S. in Lange.*) Others merely suppose that God effected, in some undefined manner, a mysterious identity of Adam and his race; in consequence of which the parent's act was, in an equally undefined and mysterious way, the act of his posterity. "It is no new thing, in the history of the human mind, that even great men should deceive themselves with words, and take mystic phrases, or vague imaginings for definite ideas." (*Dr. Hodge, Theol. ii. p. 536.*) This notion "clothes itself in mystery to screen itself from pointed attack." "It is not enough to tell us that God has power to effect a moral oneness in some way or another; for the question is not what He could do, but what it was consistent with His character to do." "When we are asking whether it was right in God to

do so, we cannot be satisfied by being told that He was able to do it." An answer which ends in this point has unquestionably failed. "The difficulty remains as it was." (Dick's *Lect.*, vol. i., p. 462.) But the translation on which these theories are based is grammatically false; as Godet remarks, "*ἐπὶ* cannot have the meaning of *ἐν*." (Godet on *Romans*, p. 209.)

Many interpreters have supposed that the clause "all have sinned" was intended to give a reason for the temporal death of all; and accordingly they regard temporal death as a judicial penalty. But, as Meyer replies, "The view that the death of individuals is the result of their personal sins, would vitiate and even contradict the whole parallel between Adam and Christ which the apostle is making. As Hodge says, "It would make the apostle teach that, as all men die because they personally sin; so all men live because they are personally and inherently righteous. This is contrary not only to this whole passage, but to all Paul's teaching, and to the whole gospel." (Quoted in Lange on *Rom.*, p. 179.) Paul's statement is this: "For as the sin of Adam brought death to all (therefore not their self-committed sin), so the obedience of Christ (not their own virtue) brought life to all." (Comp. 1 Cor. xv. 22.) As Moses Stuart says, "There remains, therefore, only the first plain and simple method of interpretation, viz., all men have sinned in their own persons," (quoted in Lange on *Rom.*, p. 179); and they sinned personally, because of the sinfulness which they inherited from Adam.

The opinion that temporal death is a judicial penalty, will be examined in an appended note. Dr. Whedon admits that man's sinfulness and mortality are part of a natural train of events, "hereditarily resulting from the fall." He says: "Man is but a species of the great living generative genus. Of this a fundamental and universal regulation is the law of descent. By that law the nature of the progenitor is the nature of all his generations. . . . As is the parent, such is the child; as is the first progenitor, such is the entire posterity." (Dr. Whedon, *Meth. Quar. Rev.*, Oct., 1861.) But, unfortunately, he supposed that they had also a wholly different cause—that what resulted by a "process of cause and effect, resulted also by a process of sin and penalty." This is wholly unwarranted. And it is very inconsistent, for he says immediately afterwards: "The sentence was literally pronounced in the second person singular upon Adam alone. Its literal expression implied an immediate execution, leaving no time for the propagation of a race. Its execution upon him alone would have been its full literal and final fulfilment." Certainly; but if so, the penalty did not include also hereditary or any other results to his offspring on his account. It did not specify that he should propagate children under condemnation to temporal, spiritual, and eternal death.

Looking again at the passage now before us, we find that Paul, after saying that all sinned in consequence of hereditary depravity, proceeds to show that this will account for sinful actions previous to the age

of accountability to law. He had talked of all sinning personally; this included the case of children. If all sin be a disconformity to law, then there may be a "sinful nature or state, as well as a sinful act." (*Dr. Whedon.*) "The fact is, there are certain dispositions and acts that are in their nature opposite to holiness, abstractly from the power of being or doing otherwise at the time. If not, then the new-born infant has no moral character, or he has power to become holy with the first breath." (*Dr. Fisk, Calv. Controv.*, p. 209, 210.) Sin may certainly exist where it would not be just to impute it to the sinner.

"For until the law, sin was in the world." From the days of infancy to the days of accountability to law, sin has existed in the human world, and has manifested itself in acts of sin. **"But sin is not imputed where there is no law."** Sin is not considered punishable when the persons who commit it are not of sufficient age or capacity to take knowledge of the existence and sacredness of the law. This statement refers to the case of infants before the age of accountability to law. It has been erroneously supposed by some to refer to the case of adults before the time of Moses. It would not be true to say that sins were not imputed to adults during the period of time between Adam and Moses. "To assert this," says Moses Stuart, "is directly to contradict the whole tenor of Old Testament history and declarations, (I appeal to the case of Cain; of the antediluvians, who perished in the flood; of Sodom and Gomorrah;) and

is to overturn the very foundation the apostle has taken so much pains to lay, in chaps. i.-iii., in order to make the conclusion entirely evident and unavoidable, that all men need gratuitous justification." (Stuart, on *Romans* v. 13.) Another reason why the view referred to cannot be admitted, is, as Stuart further remarks, "that, by parity of reason, it would follow that all who are without revealed law would, everywhere and at all times, escape the imputations of their own transgressions—a conclusion that would come into conflict with other declarations of Paul."

What the apostle means, then, is that his statement that sinfulness is hereditary, will agree with, and account for, the historical fact that sin actually appears prior to the time of accountability to law. This statement applies to the infant part of the world. But sin is not reckoned as punishable where the law is not; and the law is not where infancy is; or where idiocy is.

But though sin is not reckoned as transgression of the law where law is not, "**nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.**" It prevailed over those to whom sin was not reckoned, as well as over those to whom it was imputed; because it results from mortality of body transmitted by Adam, not from personal wrong-doing. It reigned from Adam to Moses. Death was not introduced by the law of Moses, for it reigned before Moses proclaimed any law. Not only so; it reigned then, as it does still, over those "who had not sinned

after the similitude of Adam's transgression," "who did not sin against a known law, and its felt obligation; as Adam did when he ate of the forbidden tree. It reigned over infants and idiots, as well as over responsible adults. Infants, being partakers of hereditary sinfulness of disposition, manifested feelings and actions contrary to a holy, just, and good law. But while they have "no knowledge between good and evil" (Deut. i. 39), these manifestations are not sins after the likeness of Adam's transgression. Many of them, however, die antecedently to personal guilt; their death, therefore, is not a judicial infliction for personal sin.

Nor are they regarded as sinners by imputation of Adam's sin. Had Adam's sin been imputed to them, Paul would not have said, that they "had not sinned after the similitude of Adam's transgression." Hence it is because of Adam's frailty of body, transmitted to them, that death reigns over infants. In a word, as Meyer says, "The conclusion which Paul draws is, it is by Adam's sin (not by individual sins), that death has been produced." (Lange, on *Romans*, v. 13.) As Paul elsewhere teaches, it is "in Adam all die."

We are, of course, aware that many maintain that bodily death is a judicial infliction for sin, personal or imputed; we shall, in an appendix, point out the exceedingly injurious and misleading inferences that have been logically drawn from that assumption.

We have seen that the apostle showed that Adam entails on all his offspring a sinfulness of spirit, which

leads them all to personal transgression, and a frailty of body which results in the temporal death of all. Our own observation daily confirms the fact of the universal dominion of sin and death over the human race—over the entire human race, infants as well as full-grown sinners—which dominion goes back in unbroken line to our first parents. Sin existed before the gospel, as disease existed before the science and art of healing; and, however explained, the stubborn, terrible fact remains. It is all important to distinguish clearly between the fact itself, and the different modes of explanation; and, in general, between the primitive truths of the Bible, and the after-thoughts of human philosophy and theology.

Adam, however, did not by his own act determine unconditionally and finally the everlasting interests of his offspring. He merely affected them during the term of their probation. And when permitted to do even this, he had been made "**the figure** (*τυπος*) of **Him that was to come,**" i.e., of Christ, who was also to affect them deeply. "Christ's coming was future in relation to the first Adam, not to the time when the apostle writes." (*Godet.*)

"In the English language the word *type* is used, not for similitude merely, but for something under the ancient covenant, which was specially *designed*, on the part of God, to be the symbol of some person or event that was to exist or take place under the new one." (*M. Stuart.*) The Greek word "*τυπος*, from *τυπτω*, to strike, has a variety of significations, which are closely

related, and yet may seem in some cases contradictory. It means (1) a blow; (2) a print or impression which has been made by a blow; (3) a form, image, figure (Acts vii. 43); (4) a pattern, model (Rom. vi. 17); (5) a moral model, or example for imitation (2 Thes. iii. 9; 1 Tim. iv. 12; Tit. ii. 7; Phil. iii. 17; 1 Pet. v. 3); (6) a historical prefiguration or type in the usual theological sense—*i.e.*, a person or thing designed to foreshadow or symbolize a future person or thing, which is the *αντιτυπος* (1 Cor. x. 6-11, and here.) (P.S., in Lange.) As a type, in its theological sense, is some arrangement which is used for the purpose of pointing to something of a corresponding nature, but of more importance; and whose manifestation is to take place in the future: so the representation of the latter by the former is made, not by means of superficial resemblance perceptible to the senses; but by exhibiting to the understanding the same principles or elements of truth: which, however, in the type are presented more simply, and therefore in a form more level to the comprehension of those to whom they are given. Its preparatory lessons may, therefore, aid them to give a higher application of the same sense to the antitype. "Mere coincidence," says Townsend, "will not do; it must be shown that the resemblance was originally designed; and as nothing but Scripture can show this, there is no other rule by which to distinguish a real from a pretended type," but the statements of inspired men.

Here Scripture expressly calls Adam "a figure or

type of Him that was to come." That Christ is meant by Him that was to come is clear from the 15th verse, where He is by name brought into comparison with Adam. Here, therefore, we learn the important truth, that a deliberately planned arrangement that the Christ was to come, had been made before Adam was permitted to bring his offspring into such a state as we have noticed. God did not permit that the human race should be affected by the acts of the first Adam, until He had resolved that their state and circumstances should be influenced also by the acts of the second Adam. Let us carefully note and ever remember this all-important fact.

Some parts of a system may be so related to other parts, that it would not be right to permit the one to take place without providing the other. Hence, "as it is appointed unto men once to die, and after this the judgment: so Christ was once offered to bear the sin of many," etc. (Heb. ix. 27, 28.)

The true state of the case, then, is this: When Adam apostatized, God, in accordance with His redeeming purposes, held back and suspended the incurred penalty, and granted him a second term of probation, under agencies and means suited to effect his recovery. Having done so, He permitted Adam, now sinful and mortal, to become the natural head of a sinful and mortal race, who, however, through Christ, were to be born within the reach of a remedial plan, applied by the wisdom and patience of the God of all grace. If our present condition consisted only of the

consequences resulting to us from Adam's act, then our present state would be our misfortune. But our present state is affected not merely by the act of Adam, but also by the act of Christ; and so affected, as we shall soon see, that our present condition is on the whole a ground of "glorying in God through our Lord Jesus Christ."

It was after Adam fell that he was made a type of Him that was to come. To say that holy Adam, when under a covenant of works was made a type, would imply that the subsequent fall was designed of God. But if we affirmed that the first covenant was intended to pave the way for the second, we would be "liable to be charged with believing that God did not design the happiness of man by the first covenant; and, consequently, that there was no goodness in making it: and that, in opposition to a law which He has prescribed to us, He did evil that good might come." (*Dick's Lect.*, vol. i., p. 458.) "The apostle then does not undertake to tell us what the condition of the human race after the fall would have been, if Christ had not interposed as our Redeemer. No; he is presenting the state of the human race in consequence *both* of the fall of Adam, and of the interposition of Christ." (*Watson's Inst.*, vol. iii., p. 137.) That God could permit the human family to come within the influence of the former only, is inconceivable. "That the race would have been propagated under an absolute necessity of sinning, and of being made eternally miserable, we may boldly affirm to be

impossible ; because it supposes an administration contradicted by every attribute which the Scripture ascribes to God." (*Watson's Inst.*, vol. iii., p. 137.)

We shall find, as we proceed, that "the one Adam is compared with the other in reference to the fact that each has exerted influence on many others ; not in reference to the kind of influence, or the degree of it, for here is a wide diversity." (*Moses Stuart.*) The apostle does not undertake to compare the personal qualities of the one Adam with those of the other ; it is the act of one and its consequences, which is compared with the act of the other and its consequences. "It is *παραπτώμα* and *κατακριμα* on one side, and *ὑπακοή* and *δικαίωμα* on the other." (*Stuart.*) But in each case we discover the important fact that one person may deeply affect the state and conduct of others for evil, or for good.

When two things are compared, we may find points of disparity and points of similarity ; and these may be examined separately. The apostle first looks at the points of difference.

"But not as the offence so also is the free gift," *χαρισμα*—the act of grace. Alford thinks the meaning is, "The one is not in all points" as the other. The word rendered offence—*παραπτώμα*—primarily means "a fall beside." It was probably used to imply the known existence of the prescribed rule of duty ; and to mean that Adam's act was a conscious wilful transgression of a command which Adam knew he should have obeyed. On the other hand, the act of Christ

was an act of grace, because He freely and lovingly assumed the office of a Mediator. The apostle goes on to mention some particulars in due order.

"For if through the offence of one," *i.e.*, of Adam, "many," or rather, *οι πολλοι*—the many, "be dead." The authorized version "has much obscured the meaning by omitting the *α* before *many*, as if it were antithetical to some, while "the many" are opposed to "the one," *ο εις*. (P.S., in Lange on *Rom.*, p. 189.) The apostle refers to the fact that "in Adam all die" a bodily death. "Much more the grace of God and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many." The kindly-given gift here referred to, is the gift of immortal bodies, which will be given to the spirits that have been disembodied by death. "As by man came death, by man came also the resurrection of the dead." (1 Cor. xv. 21.)

There were some points of similarity too. The numbers influenced by the acts referred to are equal. The word used to denote the number, is the same in each case—namely, the word "many." This word is here contrasted with one definite individual in each case; leaving *all the rest* as the number on which the act of each had influence. By Adam's act, all descended from him became mortal. This is elsewhere expressly stated: "As in Adam all die, so in Christ shall all be made alive." But the gift did much more abound, because through Christ they shall get a better body than Adam had in Paradise, or would have got if he

had remained faithful under the covenant of works. They will get a more glorious kind of immortal body. And this may be fashioned, more or less fully, after the likeness of the risen and glorified body which Christ now wears. This favor results from the mediation of Christ. So that, as far as the body is concerned, there is ground for glorifying with Paul, that we are under the dispensation introduced by the mediation of Christ, rather than under the dispensation previously given to Adam in Paradise.

Another difference is announced in the next words. **"And not as it was by one that sinned, so is the gift."** "The Codd. D, E, F, G, read ἀμαρτηματος, one deed of disobedience; the one well-known act of one man." Some think this reading suits the remainder of the sentence, "which contains only definitions of things, not persons." (*Lange*.) There is an ellipsis in the grammatical construction of these words. The word corresponding to gift is omitted, but is implied by what follows: **"for the judgment was by one to condemnation, but the free gift is of many offences unto justification."** The judgment here referred to, pertained to the original covenant under which Adam was placed in Paradise. Under that dispensation, one act of wrong-doing ("We simply supply the foregoing ἀμαρτημα," *Lange*) would lead to condemnation. Condemnation is a legal term. It is the formal declaration of the sinner's degree of guilt, and of the amount of suffering incurred by it. Such a sentence could be pronounced for one offence under

the original Adamic dispensation, "but the free gift is of many offences unto justification." As suggested by the corresponding term in the previous clause, the free gift here referred to is the graciously granted dispensation of grace which was procured by Christ as Mediator of the new covenant of grace. This is of many offences unto justification. "Of many offences," παραπτώματα. He uses a different expression from αμαρτήματα, in order to include, not merely Adam's sin, but those of his descendants. . . "Unto justification." As the above mentioned κατακριμα was a condemnatory sentence, so δικαιωμα is here a justificatory sentence—a sentence of acquittal from what has been laid to our charge, which is obtained through the mediation and intercession of Christ.

So that here the covenant of works, under which Adam was first placed, is compared with the covenant of grace, procured for us, and granted to us, by Christ the second Adam. The basis-principle of that first dispensation was judgment; the bar of justice was its only tribunal. From that tribunal there was no appeal. From that judgment-seat there was but one judgment or righteous sentence for sinners, namely, condemnation to the merited punishment—a condemnation pronounced for even one transgression. Such is the iniquity of sin, when committed by those qualified to be under such a dispensation, that it could draw down immediate and final condemnation for one departure from the right way. Shall we not, then, joy in God who, in consideration of the atonement and

intercession of Christ, graciously placed us under the new covenant, which has a mercy-seat as well as a judgment-seat; which from that mercy-seat pronounces a sentence of pardon for many offences; which justifies God in thus pardoning, and the penitent in hoping for, and rejoicing in that pardon; which can pardon, not merely one offence, though this must be admitted to be a great act of mercy—for even one sin is a dreadful evil, and, if unpardoned, would be productive of fearful consequences—it can equally pardon many offences; “blotting out sin as a cloud, and iniquity as a thick cloud.” It can heal even backslidings, and restore again the joys of salvation. It is, indeed, elsewhere taught that it does not pardon those who impenitently persist in sin. It leaves them in danger of eternal condemnation. But it can pardon all penitents.

This passage, therefore, teaches us the important and pleasing truth, that through Christ, the descendants of Adam are placed in a more favorable condition for making sure their final salvation than they would have been in, if our first parents had continued under a covenant of works. Adam lost for mankind, not a state of confirmed holiness, without trial or danger; but only a probationary trial in a legal state, from which, even if born holy, they might have fallen irrecoverably by a single transgression. Adam and Eve fell: why may not their offspring, too, fall from such a state? Possible liability to sin was not introduced by the fall; that previously existed. The fall,

indeed, introduced a predisposition to sin, and a vastly increased liability to commit it. But this does not necessarily imply increased liability to punishment, in circumstances where many offences may, through the mediation of Christ, be forgiven, if the offenders repent, as they may do, and are urgently entreated to do. None will actually perish, except they personally refuse or neglect to repent of those many offences.

He proceeds to mention another ground of joying in God. "For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ." Here "death" and "life" are looked at in a point of view different from that previously referred to. A contrast is now drawn between the degradation of being reigned over by bodily death, and thus placed "lower than the angels;" and the peculiar exaltation of being adopted into the family of God, and made joint heirs with Christ; and being thus raised above angels to reign in life eternal. On account of the sin of Adam, man was "made lower than the angels by the suffering of death." (Heb. ii. 9.) But through Christ, man shall be freed from death, and liability to death, which of itself would raise us to a level with the angels. But not merely this (which was implied in a previous statement), some of us shall be raised above angels, namely, they who "receive abundance of grace, and of the gift of righteousness," for such shall *reign* in life.

Mention is here made of the "abundance of grace." Some measures of grace are given unconditionally, the remaining measures are given conditionally. The conditional benefits must be added to the unconditional ones to make up the abundance of grace. We said that some gracious benefits are given unconditionally. Of this kind was the suspension of the execution of the penalty incurred by Adam and Eve, and which, if inflicted, would have prevented them from having any offspring, so that Christ procured permission for the descendants of Adam to come into existence. Coming through sinful parents they are indeed born sinful and mortal. But, as already indicated, they are not born in hell. They are born in a state of probation, and within the reach of a plan of salvation by grace. If mortality takes effect before they come to years of accountability, they will be eternally saved by grace, without faith. If permitted to come to years of personal accountability, they are placed under the influence of the Spirit, sent to convince the world of sin, and of righteousness, and of judgment, and also, in many cases, within the light of written revelation. These means enlighten and urge man's reason and conscience to contend against the dispositions to evil and the aversions to good; and to exercise repentance toward God. The providential goodness of God is also employed to win them to repentance. If they repent they will then obtain the conditional benefits. If they have the light of revelation, they are required to exercise also faith towards our Lord Jesus Christ.

Those who repent and believe obtain pardon, justification, adoption, the witness of the Spirit, and renewal after the image of God, in knowledge, righteousness, and true holiness. These, added to the other, make up the abundance of grace.

Here we find a condition imposed: this grace must be "received," it will not be forced upon us. "The graciousness of an offer does not diminish the necessity for a condition." (*Paley.*)

But he speaks not only of the abundance of grace, but "of the gift of righteousness." Those who receive the former can use it so as to obtain the latter, namely, those rewards which "the righteous Judge will give" in the great day of judgment. The righteous Judge will then give "the crown of righteousness" unto the righteous, not to the sinner. He can give it unto righteousness only. He cannot reward sin; neither sins of omission nor sins of commission, nor zeal without knowledge, nor backsliding in heart or life. He may pardon these, if pardon be asked for penitently and for Christ's sake, during probation; but He cannot reward these. In order to reward, there must be acceptable obedience; and it is our own personal obedience which will obtain a reward, not the obedience of another imputed to us, "for every man will receive his own reward according to his own labour." (1 Cor. iii. 8.) (See *The Christian's Reward*, by the Rev. J. S. Evans.)

Those who have received "the abundance of grace and of the gift of righteousness," shall soar to the

highest rank and shall "reign in life;" "blessed with all spiritual blessings in heavenly places," or among heavenly beings, "in Christ." Being granted to sit with Christ on His throne, they shall "reign in life," and while thus reigning, have the closest fellowship and union with God which creatures could possibly enjoy. Saved under a covenant of redeeming grace, they will thus have much higher dignity, and much closer communion with God; than if accepted as servants under the original covenant of works. They may now be adopted as sons, and be thus above angels; and may even be joint heirs with Christ to an inheritance specially prepared for Him, and therefore far more glorious than the one that would have been prepared for men under the first covenant.

The apostle proceeds to other points. **"Therefore, as by the offence of one"** (or by one offence) *"judgment came upon all men to condemnation, even so by the righteousness"* (by one righteous act) *"the free gift came upon all men unto justification of life."* We find it necessary here to call attention to the circumstance that in the authorized English version some of the words just quoted are printed in italic letters. The translators frequently used italics, to indicate the words which they put in to fill up an ellipsis in the grammatical construction of some sentences in the Greek Testament. In this part of their work they sometimes failed. They did so here. Had they given closer attention to the apostle's train of reasoning, they would have per-

ceived that other words should have been used to supply the ellipsis in the passage now before us. Dean Alford supplies the ellipsis thus: "Therefore, as through one trespass, the *issue was* unto all men to condemnation; even so through one righteous act, *the issue was* unto all men to justification of life." (Henry Alford, in *Bible Reader's Commentary*, Rom. v. 12-21.) We think the apostle's meaning is, "By the offence of one—*i.e.*, by Adam's disobedience to the positive command respecting the forbidden fruit—sinful disposition came upon Adam, and through him upon all men." It came "unto condemnation," that is, this sinfulness came in such power as to influence men personally to transgress, and thus to come unto and into the condemnation that has been pronounced against all personal transgressors. It is not said that by the offence of one, condemnation came on others. No; what came on others from Adam was not condemnation, but something that led them "unto condemnation." Depravity came upon all men, and this led them personally to sin, and so to come under condemnation.

"Even so by the righteousness of one" (by one act of righteousness, Rev. Trans). The reference may be to a single requirement in this case, too—namely, to Christ's approved and accepted act of making propitiation for the sin of the world. "The free gift" of enlightening and renewing grace "*came upon all men unto justification of life.*" That is, it comes in such power as to enable those who receive it to

live soberly, righteously, and godly in this present world; "to be righteous before God, walking in all the commandments and ordinances of the Lord blameless;" and therefore so as to obtain justification of life, not of a past sinful life, but of a present holy life—the justification which will be pronounced by God when He will say, "Well done, good and faithful servant." Elsewhere Paul talks about another justification, which is by faith without works. But here he treats, as St. James also does, about "justification by works." St. James said: "Ye see how that by works a man is justified, and not by faith only." There is a twofold justification: justification by faith, and justification by works. Justification by faith is the justification of a sinner, who believingly asks and hopes for pardon and salvation for Christ's sake only. He is admitted to fellowship, and peace with God, in full accordance with the design and efficacy of the atonement, and with the promises and invitations of the Gospel, etc. Justification by works, on the other hand, is the justification of a renewed man, who hopes to obtain the moral approbation of God, and the rewards of righteousness. Such a man is justified only by good works, for these only can obtain the approval of a God who "loves righteousness and hates iniquity." These only can obtain reward; for reward is "according to works" that are right in the sight of God.

The grace here spoken of was not justification of life, but was "unto justification." The grace conferred on them ability to "live soberly, righteously,

and godly," and, by this means, to obtain the justification of life. This justification of life pertains to regenerate and obedient adults. Children are not capable of acting so as to obtain justification of life until they are old enough to obey their parents in the Lord, so as to be "well pleasing unto the Lord." The justification of life supposes personal obedience. Of this all very young children are incapable. Hence the apostle does not here make any statement that relates to them.

Provision has been made for the attainment of personal righteousness, as the apostle proceeds to show: "**For as** (*ωσπερ*, precisely as) **by one man's disobedience**—through the disobedience *παρακοης* (transgression of the known will of God) of the one man—**many were made sinners,**" or rather, "the many were set down in the rank or category of sinners." (*Meyer.*) This is the fundamental meaning of the verb. They became actual sinners by their own act; they were, accordingly, accounted as being what they were. The translation, "were made sinners," is stronger than the Greek word warrants, as Professor Smeaton admits (*Atonement*, vol. ii., p. 160.) They were set down as sinners, only because they were personally sinners. They were not set down as sinners without being such, for this principle of interpretation could not be applied to the other part of the comparison. We could not say that the others were set down as righteous without being actually righteous. This would not har-

monize with the "justification of life" spoken of in the previous sentence.

It is not said that by the disobedience of one man the many were made, or set down as *guilty*. Hence we cannot in this verse, any more than in former verses, find any foundation for the opinion that the guilt of the sin, by which Adam first rebelled against God, is imputed to his offspring. The idea of the transfer of moral qualities is absurd in philosophy and false in divinity. "There is no sinning by proxy, as there is no repenting by proxy. God requires repentance of no being in the universe except the sinner; and He will accept of no repentance, or faith, at the hand of any other being in lieu of the sinner." (*Hibbard*, p. 178.) Paul does not mean that they were regarded as sinners by imputation. He means that they were reckoned as personal sinners.

"So by the obedience of one shall many be made righteous." He means that they were to become personally righteous; and then would be regarded and set down in that class. He did not mean that they would become righteous by imputation. Such an interpretation would be a subversion of the Gospel, by destroying its conditions. It destroys the very nature of the Gospel. If the perfect obedience of another were imputed to us, we would need no pardon, and therefore no atoning Mediator; we would need no regeneration, and therefore no renewing Spirit. We would be justified and saved by works. This text has no such meaning. *Καθίστημι*, says Hodge, "never in

the New Testament means to make, in the sense of effecting or causing, a person or thing to be in its character or nature other than it was before. *Kathistatnai tiva amartwlon* does not mean to make one sinful, but to set him down as such—to regard him to be of that class." (*Lange*.) So the corresponding clause does not mean to make righteous, but to set down in the rank of the righteous.

The obedience, which was the opposite of Adam's disobedience, was Christ's obedience to the will of God respecting the great plan of salvation. As the disobedience of Adam did not produce the alleged results directly, but by transmitting depravity, through the medium of a subsequent relationship: so the obedience of Christ produced the corresponding effects, not immediately, but through the medium of subsequent regeneration, wrought by the Divine Spirit, who is sent for the sake of the death and intercession of Christ, to penitent, believing, praying souls. Through the obedience of one the many may come, and some of them have come to be personally righteous, and to be reputed as such. Observe the different tenses employed. Of sinners, Paul says they "were made"—set down. Of the righteous, he says they "*shall* be made"—set down. It is important to notice this difference in tense, because it is evident that the same persons could not be both sinners and righteous at the same time. "A fountain doth not send out at the same place both sweet water and bitter." But the same persons may become sinners first, and may after-

wards become righteous. Accordingly they, in fact, are first born of the flesh, and show it by acting as sinners; they may afterwards be born of the Spirit, and act as righteous persons. Hence the passage does not teach, what some strangely assert, that by an unconditional benefit of the atonement, all infants that ever were or shall be born, whether of Hebrew, Jewish, or Christian parents, are "born of the flesh" and "born of the Spirit," at the same time. This could not be. They are born of the flesh first. Accordingly the Saviour teaches that every one must "be born again;" that this is needful in every case. "Our Lord's language to Nicodemus plainly taught that the new birth is distinct from the natural birth, forming a marked epoch in one's history; that it is the initial change in which spiritual life originates, and that to Nicodemus, and others in like condition, it was an event yet future." (Rev. Cyrus Brooks, *Meth. Quar. Review*, Oct., 1864.)

There is therefore no ground for supposing with Dr. Haven, that "spiritual regeneration is congenital with carnal generation." The statement amounts to a self-contradiction. Dr. Whedon admits that Arminius, Wesley, and Fletcher could not be said to hold that infants are born regenerate. He says "the true statement would be that they are born into the world depraved;" but he thinks, as Dr. Fisk expresses it, that "the atonement meets them with its provisions at their entrance." This is perfectly true; but it does not follow that these provisions must immediately pro-

duce the intended result, and renew "infants, as a leper, entering a room filled with a purifying influence, is cleansed by getting within its walls." The Doctor admits that "it may be objected as absurd that a man should be generated and regenerated in instantaneous succession." (*Meth. Quar. Rev.*, Jan., 1873.)

Dr. Hibbard thinks the difficulty would be relieved by supposing that "infants receive a seminal regeneration—a principle of life of the same quality and nature as that of adults, differing indeed in extent and force, and in the circumstances and conditions of bestowment; but not in the essence, quality, or efficacy: as an acorn has it in the life of an oak, but not in the same expansion and force." He supposes that grace then imparted neutralised the poison of sin, so that humanity never felt it, but feels only seminal regeneration. But it is evident that the great majority of children give no manifestation of such renewal. If there are some cases that seem to manifest regeneration in infancy, it would not follow that they are instances of congenital regeneration. The change may have resulted from grace given by Christ, when the young children were brought by parents for His blessing.

Through Christ provision has been made for regeneration; but those provisions do not immediately and unconditionally accomplish that end. The Scripture doctrine is, that man is born of the flesh first, but may be born of the Spirit afterwards. Being under no legal condemnation, there is no legal impediment in the way of restoration to spiritual life, should they

die in infancy. The Divine Spirit has, for Christ's sake, engaged to effect regeneration unconditionally in the case of dying infants, conditionally in the case of living children, whether young or old. The prayers of parents and friends entreating the loving Mediator to "bless them," may be one of the conditions in their case. When children were brought to Christ, "He took them up in His arms, put His hands on them and blessed them." Were this done more frequently, more children would be disposed to obey their parents, which is their only duty, before they are old enough to render obedience directly to God.

Some have been anxious to find in this passage some proof that a child is born regenerate, in order that they may plead it as a moral ground of fitness for its baptism. But such a ground is in no case requisite. Baptism is not a seal of moral fitness in any case. The qualification for baptism is teachableness. The rite of baptism administered by man is in Scripture associated with the work of teaching imparted by man, as in the great commission which enjoins "baptizing and teaching." (Matt. xxviii. 19, 20.) Baptism puts persons as pupils into the royal school of Christ, to be taught all that Christ commands. It is accordingly to be followed by teaching. All children are teachable in reference to their duty in relation to parents, etc., which for a time is their only duty; or could be made teachable by bringing them to Christ for His blessing. (Mark x. 13-16.) Adults are not properly teachable as to their duties in relation to the

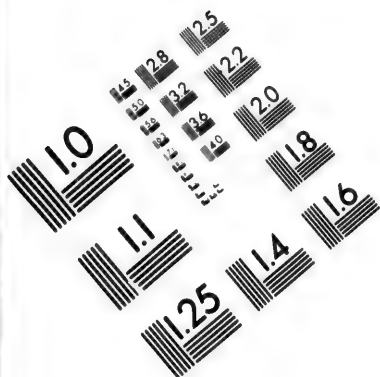
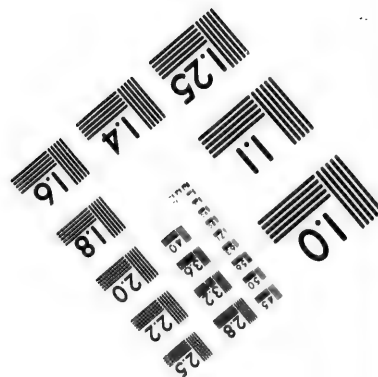
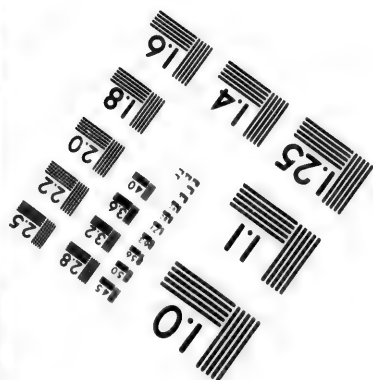
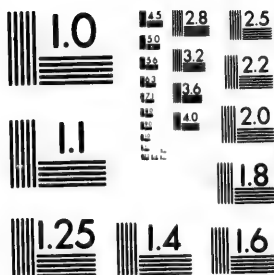
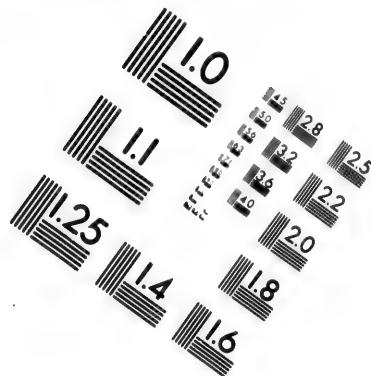


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Lord Jesus Christ, until they are penitent. Repentance brings an adult back to the teachableness of a child. Hence Peter said to adults, "Repent and be baptized." (Acts ii. 38.) When penitent they can learn the way of salvation by faith.

The warrant for baptism is that the offering of the atonement for the human race set them apart to be placed, in teachable infancy, in the school of Christ, that they may be trained for the service of God; for it is written, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10.) Again, the blood of Jesus is called "the blood of the covenant by which we were sanctified:" the offering of the atonement for us consecrated us to the service of God, set us apart to be instructed in the promises of the covenant, and to have its laws written in our minds and hearts. Recognizing this consecration, Christ commands them to be baptized, and regards all who are teachable, *i.e.*, all infants, and all penitent adults, as fit subjects for baptism. And these by baptism are placed solemnly and publicly under obligations to hear and obey the will of God.

NOTE.—The whole subject of baptism needs re-investigation. The most important texts relating to it are interpreted very defectively, or very erroneously. Under this conviction, I prepared (and finished a few years ago,) "Selections and Thoughts on the Design, Subjects, and Mode of Baptism, and its Relation to Christ's outer Kingdom of Disciples or Pupils."

This chapter, then, does not teach that children are born regenerate. It teaches a very different doctrine respecting the natural state of infants, namely, that they are born into the world with sinful predispositions. It is important to know this, because "no system of moral education can be successful which ignores this fact." (Hibbard, *Religion of Childhood*, p. 70.) "The views which one entertains of the moral condition of childhood will, more than anything else, tend to shape his whole practical system of training and culture of the child." (*Ib.* p. 30.) "We must know the malignity of sin, and the power and office of grace, and the child's relation to each, before we can be prepared to educate its powers according to both constitutional capability, and gracious design." (*Ib.* p. 71.) On these topics this Scripture gives most important information :

"Moreover the law entered that the offence might abound." He had spoken of sinfulness entering and leading to sinful manifestations, even in the case of those who were too young to be under law. But as those children grow up to years of accountability, law enters (*παρεισῆλθεν* enters silently and gradually) and places under the obligation of its sacred commands. But the felt obligation of law is not sufficient to repress sinfulness of spirit; but rather causes it to abound. "As a rapidly flowing river rolls calmly on, so long as no obstruction checks it, but foams and roars when any hindrance stops it; just as calmly does the sinful element find its course through the man, so long

as nothing comes to stem it; but when the Divine commandment rises as a dyke of adamant across its progress, then the man feels the force of an element, of the dominion of which he had no adequate conception." (*German Interpreter*, quoted by J. Brown, D.D., p. 133.) Some think there is special reference to the moral law given by Moses. If so, it is implied that that law could not of itself repress sinfulness, but caused persons to increase the number of omissions of duty, and the perverseness of transgressions.

The clause, "That the offence might abound," cannot refer to Adam's one act of disobedience. This being finished in the day that he ate of the forbidden fruit could not be increased by any subsequent law. The sin of taking the forbidden fruit could not be imitated since man was driven out of Paradise.

"But where sin abounded, grace did much more abound." Grace exceedingly abounded *υπερπερισσευσεν*. "Words compounded with *υπερ* have a superlative, not a comparative, signification." (*Alford*.) This abounding grace comes to do what mere law could not do. It comes to the heart that has daringly defeated the restraining power of law; and by its patience and forbearance, by the act and entreaties of all-redeeming love, it subdues the increased rebellious spirit of man, and brings it into penitence. It brings the penitent to hear, believe, and pray. It can pardon the many offences of the penitent and praying believer. It can, in compliance with their prayer, remove the carnal mind that is enmity to God; and place in its

stead love, admiring, adoring love to the Lawgiver, and thus inspire the spirit of obedience to the law. It can do this not only for Gentiles under the light of nature merely up to the time of conversion; but for Jews who have had a clearer and fuller law, and have more numerous transgressions against law. Law could direct love where it is, but could not produce it where it is not. But grace can inspire love, that "love that is the fulfilling of the law."

"That as sin had reigned unto death." He here looks, on the one hand, at the sad fact that sinfulness not only makes all men sinners for a time, but makes some continue to sin even unto death. Yea, so that sin reigns in them unto death, and in death, *ἐν τῷ θανάτῳ*—that eternal death which is the opposite of the everlasting life, mentioned in the corresponding clause.

"Even so might grace reign through righteousness unto eternal life." Grace can not only subdue sinfulness, but renew unto obedience; so that men are inclined "to will and to do of God's good pleasure," and to be "steadfast, immovable, always abounding in the work of the Lord." In such, grace reigns through righteousness unto eternal life. By contemplating duly this result, we will see that the highest and everlasting blessings of grace surpass the highest consequences which sin produces where it is permitted to reign. The final consequences of sin are according to the strict measure of justice. The final consequences of grace will be permitted richly to overflow its mea-

sure, so as to exhibit the exceeding riches of the grace of God.

Both cannot reign in the same person at the same time; they are contrary the one to the other. If sin is permitted to reign, it reigns unto death everlasting. Where grace is permitted to reign, it reigns through righteousness unto eternal life.

It is the will of God that all should come and partake of the salvation which is in Christ Jesus with eternal glory; but, alas, many have neglected, and many are neglecting the great salvation! Still, the saved are "a great multitude whom no man could number." The number of the saved will doubtless greatly exceed the number of the unsaved. It is supposed that hitherto the half of mankind have died before coming to years of personal accountability; all these, according to the Protestant interpretation of the Bible, are heirs of salvation. And since the remaining half contains many millions that have been saved, and that are in the way of salvation; it is plain that the saved will form a large majority of the entire race.

Moreover, the benefits of redemption are not to be confined to the human race. Christ is to be admired *in* His saints "as well as by them." It is "through the Church that the manifold wisdom of God is to be revealed throughout all ages, to principalities and powers." (*Hodge.*) Thus we see God's bountiful grace not only περισσεύουσα; not only bursting forth round about—round about all ages; round about all nations—but υπερπερισσεύουσα (ver. 20), surrounding all those

rounds, and with surplus and advantage overflowing all. Not only *πλεοναζουσα* an abounding grace, abounding unto all, to the whole world, but *ὑπερπλεονάζουσα* a grace superabounding. (*Dr. Richard Clarke*, in *Lange*.)

Let us therefore receive the reconciliation, pray for the abundance of grace, labor for the gift of righteousness, and joy in God through our Lord Jesus Christ.

Thus the apostle, in this chapter, passed in review the important facts that deeply and lastingly concern man, facts that are "the fountain heads of principles and tendencies," which are in continual conflict. He puts these in their proper place in the present system of things. "The great object is to produce conviction of sin, and purification from it, and to set before the purified soul a God whom it can fully trust and love." It proves that His dominion is a reign of benevolence and righteousness, and therefore a ground of universal joy and gladness. "The Lord reigneth: let the earth rejoice, let the multitude of the isles be glad thereof." (*Ps. xcvi. 1.*)

"Who can rise from the study and contemplation of this wonderful passage, full of such profound views and pregnant meanings, with all its variously complicated, yet beautifully discriminated relations, and interlacements of members and thoughts, without an overpowering admiration and irresistible conviction of the superhuman wisdom that must have dictated its minutest details." (*Forbes* in *Lange*.) All power and dominion, praise and glory to Him, whose match-

less grace has for so many ages been carrying out this wonderful design.

[NOTE.—If the exposition of Rom. v. 11-21, which has been now given, is correct, the commentators and others have been sadly defective, or erroneous in their views of this passage. I believe they have equally failed to bring out the precise and full meaning of Rom. vi. 1-11, and some other important texts pertaining to the topic of baptism. I accordingly, as already stated, prepared "Selections and Thoughts on the Design, Subjects, and Mode of Baptism, and its relation to Christ's Kingdom of Disciples."]



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APPENDED NOTES.

I.

TEMPORAL DEATH.

THE universal dominion of sin and death over the entire race, infants as well as full-grown persons, is an undeniable fact. But this fact has been accounted for in very different ways ; and by some of these ways error has been introduced, and perplexingly diffused through the whole system of theology. "Error can be effectually confounded only by being traced to its source." (*Sir John Herschell.*) I purpose, therefore, to call attention to what I take to be the chief source of the errors, that most disfigure the central truths of atonement and justification. I believe they can be clearly shown to be inferences, which have been drawn from unwarrantably classifying spiritual death and temporal death, with everlasting death ; and thus putting them into the *judicial sentence*. These inferences cannot be drawn from the former until they are put into such a sentence. But many have placed them there, and then drawn inferences, which they have used as the framework of the entire system of Calvinistic theology. I will, in the course of the

following remarks, point out how this has been done ; and show the necessity of re-examining the question whether spiritual death and temporal death, which take place before the day of judgment, should be classed with everlasting death, which is to be inflicted after the judgment day.

In the preceding exposition we have viewed the consequences of Adam's sin that took place before the day of judicial examination, as distinct from those penal consequences that will follow judicial trial. We think that those who classify natural or providential consequences with judicial consequences, do not "distinguish things that differ." But many have paid no attention to this distinction in the case now before us. It is a very common opinion that the sentence, "Thou shalt surely die" (Gen. ii. 17) includes three deaths: (1) Death temporal, or death of the body ; (2) Death spiritual, or depravity of heart ; and (3) Death eternal, or everlasting punishment of soul and body in hell." Observe, I do not ask : Are these three deaths taught in the Bible ? They certainly are. But there still remains the inquiry : Are those three deaths threatened in one judicial sentence ? Is it right to class them together in that manner ? This is no trifling question. To put an important Scripture word out of its right place in the system of revealed truth, may be sufficient to originate and uphold a fatal heresy. In proof of this assertion, take an instance noticed by D'Aubigne : "Present salvation" is taught in the Bible, and "works" are taught in the Bible. When

each is put in its right place in the system of truth, salvation comes first, and then works as a manifestation and evidence of salvation. But the Church of Rome puts works first, and is thus led to teach salvation by the merit of works." Thus a most dangerous heresy is created by simply putting Scripture terms out of the right order. But if the improper arrangement of Scripture words may cause fatal error in one case, it may do the same in other cases. It is therefore prudent to examine very carefully whether it is right to put temporal and spiritual death with everlasting death into one judicial sentence?

When interpreting a judicial sentence we surely ought to consider the characteristic marks of such a sentence. A judicial sentence pre-supposes judicial trial. It pays respect to distinction of character, being inflicted only on those convicted of sin or crime, and only on those who are of responsible age and capacity. These marks are found in the third item, namely: Everlasting Punishment. This will make distinction of character, for it will take place only on the guilty, and only on those who were fairly responsible; and on them only after judicial trial and conviction. And in the present dispensation, we may add, it will take place only on the unpardoned. The first covenant had no pardoning power, no provision for averting incurred penalty in any case. But the covenant of grace has a provision of that kind, and offers a conditional pardon. So that everlasting punishment will not take place under this covenant until a person is

doubly guilty—guilty of transgressing the law, and guilty of rejecting or neglecting the gospel. Under this dispensation, therefore, judicial penalty may be averted by pardon, and therefore will be inflicted on the unpardoned only. Everlasting punishment, at the day of judgment, will make this distinction, too; it will be inflicted on the unpardoned only. In everlasting punishment of soul and body we can see the essential characteristics of a judicial sentence.

But is temporal death of the body properly classed with everlasting punishment? Has it the essential marks of a judicial sentence? Not at all. Bodily death takes effect before the day of judicial trial. "It is appointed unto man once to die, and after this the judgment." (Heb. ix. 27.) When the day of judgment will come it cannot be inflicted. At that time the body that died, will be raised incorruptible; so that it cannot die after judicial trial has been made. Bodily death does not make distinction of character; it takes effect on children as well as on adults; it takes effect on the pardoned as well as the unpardoned; it takes place on those who have faith in Christ Jesus, and respecting whom the Scripture declares, "There is no condemnation to them that are in Christ Jesus." As there is no condemnatory sentence against the pardoned believer, how can the temporal death of such a person belong to such a sentence? If physical death is still assumed to be a part of the condemnation, then if one part of the condemnation could be executed where there is no condemnation, why may not the remaining

parts be executed also, and thus make pardon wholly vain, faith wholly void, the atonement utterly inefficacious, and the promises utterly untrustworthy. I have seen an intelligent Christian perplexed in a dying hour by this thought. Hence I have given attention to the subject. It may account for the perplexity which others have felt at that solemn crisis.

If bodily death belonged to a judicial sentence pronounced against all men, would the whole of the last generation of men, amounting to many millions, including good and bad, be freed from it? Yet they will be exceptions, for the last generation will not die, but, like Enoch and Elijah, be "changed in a moment, in the twinkling of an eye" (1 Cor. xv. 15), from mortality to immortality, without passing through death.

How could the physical death of the body, and the everlasting punishment of the body belong to the penalty that was connected with the original covenant of works? If we put in the first, we must put out the last. For the first covenant made no provision for the resurrection of the body. Hence, if under that covenant the body was made to suffer physical death, it could not be raised and reunited with the spirit in order to suffer the everlasting death; on the other hand, if the intention was to inflict everlasting punishment on the united soul and body, then physical death could not belong to the penalty under that first dispensation at least.

How can physical death be a part infliction of the

original penalty when that original penalty has not been inflicted at all? It was suspended in consequence of the mediation of Christ, for the purpose of granting Adam a new probation under a new dispensation. The words, "thou shalt return to dust," were spoken immediately after announcing that a new dispensation was granted for the sake of the promised seed of the woman. The announcement of temporal death following this surely was not a retraction in part of the remedial promise, and an execution of a portion of the original penalty. Did God repent of having formed the plan of human redemption, retract His publicly pledged promise, and go back to re-affirm and enforce unconditionally the previously incurred penalty?

If physical death were inflicted as a penalty, how could Paul say that "to die is gain?" What kind of a penalty would gain be? It is *gain* to depart from the present infirmities and pains of the body. It is true that in another respect, death is presented as an "enemy." But it is then viewed as reigning over the bodies that have fallen asleep in Jesus, and keeping them from reunion with the disembodied spirits in Paradise, and as thus preventing their full consummation of bliss. It is only in this sense that death is an enemy. And it is such only to the righteous, for these are the characters spoken of in the context of the passage. In this sense it is not an enemy to the wicked, but a friend. It keeps their bodies for a time out of the conscious sufferings of the final state.

Many, we know, have given uninquiring assent to

the common interpretation. Mr. Wesley at first did so, and hence put bodily death into his interpretation of the sentence; for instance, in sermons v. 5, vii. 4. But he put it out of his interpretation when he found it led to bad consequences—when he saw that some wanted to make out that the death of the body was the only death threatened in the penalty, he replied that it did not refer to bodily death at all. He said (sermon xiv. 3): “The answer is plain; to affirm this is flatly and palpably to make God a liar, to aver that the God of truth affirmed a thing contrary to truth. For it is evident Adam did not die in this sense on the day that he ate thereof. He lived in the sense opposite to this death above nine hundred years after, so that this cannot possibly be understood of the death of the body, without impeaching the veracity of God.” We know that many of his followers have put it back into the judicial sentence. Why? Have people ceased to make a bad use of it when in? Not at all. They make fearfully bad use of it. For instance: Bodily death, say some, is part of the penalty; assuming this to be correct they of course reason from it: It must be admitted, say they, that this threatened bodily death always takes effect; it follows, therefore, that judicial penalty is always inflicted. Hence the principle on which the Divine Government acts is this: If a man incurs punishment, he must suffer it. There is, therefore, no such thing as pardon; and if no pardon, no atonement. The assumption therefore pleases and suits the Universalist.

But he can go another step. Assuming that bodily death is part of the penalty, he combines this with the well grounded belief in the general resurrection at a future day, which is to take place unconditionally and irresistibly; he then infers that a judicial penalty will be reversed unconditionally and irresistibly. And if one part of the penalty will be thus reversed, why not every other part—why not expect universal restoration after universal punishment? Why not believe in final universal salvation?

It suits the Antinomian too. Assuming that bodily death is part of the penalty, and believing that Christ died a bodily death; it follows, he thinks, from these two positions that Christ's sufferings were of a penal character. And if He suffered one part of the penalty literally and fully, why not every part? But if so, as punishment cannot be inflicted a second time under the just government of God, he infers that those for whom Christ suffered are safe, no matter how they sin. Thus the Law is made void, and the threatenings are mere scarecrows.

The assumption suits the Roman Catholic also. Assuming that bodily death is part of the penalty, an old writer argued thus: that part was left to be endured by ourselves as well as by Christ, hence it appears from this that His sufferings were not all-sufficient. He left part of the atonement to be made by our own suffering of part of the penalty. And lest our death might be too easy a one, it may be better to turn re-

penance into penance, and to endure mortifications beforehand to help out our part of the atonement for sin.

It suits him still farther, assuming that bodily death is part of the penalty, and knowing that that part will continue in force till the time of the resurrection. He says, we cannot consistently hope that the soul will go into "The joy of the Lord," while the body is suffering judicial punishment: we must expect to wait in some purgatorial state till the resurrection morn, or at least, in some place intermediate between hell and heaven.

It suits the worldling likewise; assuming that bodily death is part of the penalty, and observing that it often causes but a slight and momentary pang, and leaves, sometimes, the impress of placid serenity on the countenance; it may be inferred that a judicial penalty has very little, if anything, appalling about it, nothing sufficiently dreadful to deter him from fashionable and besetting sins.

It suits the annihilationist also; assuming that bodily death is part of the penalty, and seeing that it results in reducing the body to an unconscious state; it leads him to infer that a judicial penalty finds its accomplishment in reducing its subject to unconsciousness. If any part of the penalty therefore is to take effect on the soul, it may be expected to reduce it too to unconsciousness, so that it will not feel the penalty. He supposes, therefore, that God will act like the mother who decided that she could not prudently re-

frain from whipping her son, but tenderly resolved to give him chloroform beforehand.

It specially suits those who are Calvinistic in their opinions. They not only assume, but earnestly contend that bodily death is part of a judicial penalty. Then they proceed thus: the infliction of penalty implies the violation of law; the infliction of penalty on all men implies that all have violated law. The infliction of penalty on children implies that the violation was not personal in their case, but imputed. And if so, the transgression imputed must have been Adam's transgression. And if this part of the penalty is inflicted for Adam's transgression; so will the other part that threatens everlasting punishment of soul and body be inflicted on all Adam's offspring for Adam's sin.

This is not by any means all. He proceeds to say, it follows from all this that Adam must have been made a Federal Head under the first covenant; that the whole race must have been tried in Adam, must have sinned in Adam, and must by imputation of his sin, have been adjudged to suffer the penalty of the law. Thus the theory of Federal Headship is an inference from the opinion that bodily death ought to be placed with everlasting death in the judicial sentence.

The federal theory, if not first formed, was at least brought into prominence by Catharin, one of the schoolmen. "He contended before the council of Trent, that Adam must have made a compact with God in which he was supposed to covenant for all his

descendants, and to bind them down to the consequences of his own conduct as their federal head and representative; that, on this account, when Adam sinned his posterity were as deep in the transgression as Adam himself, and as liable to the pains and penalties denounced against it. This afterwards became a fashionable doctrine among the scholastic Calvinists. Dr. S. Ward has a treatise on the subject, in which his arguments are avowedly borrowed from the writings of Catharin. The same scheme of imputation was maintained by Bishop Davenant, on the authority of the schoolmen, and is accepted by Bishop Hopkins in his doctrine of the two covenants." (Bishop Bethel, on *Reg.*, p. 181.) It was then put more briefly thus: It is inferred from temporal death as a penalty, that God "made a covenant with Adam, that he should stand a moral probation on behalf of all his descendants, so that his act of obedience or disobedience, with all its consequences, should be judicially imputed to them, or accounted theirs in law. (*P. S.*, in Lange.)

To assert that human beings are punished, not for their own personal sin, but for another's transgression imputed to them, "is a position so revolting with respect to the justice, and goodness, and impartiality of the sovereign Judge, who will render to every man according to his works; that it should not be made out from constructive evidence: it requires most ample and satisfactory arguments to support it." (Moses Stuart, on *Rom.*, v. 13.) Yet they have no such arguments; they come to it by inferences from the unproved

assumption that temporal death is a part of the judicial penalty; and, as we shall see, from a similar assumption respecting spiritual death. If Adam were made a Federal Head in that sense, he could, by his personal obedience, have secured the eternal holiness and happiness of all mankind; and if he had proved faithful, then the burden of their eternal song would be, Glory be to father Adam. Adam would, in that case, receive more glory than, under the covenant of grace, will be given to the Lord Jesus Christ. But to give such glory to Adam would be idolatry, and would lead to the banishment of them all from heaven. And Adam himself, if so applauded, would in all probability be lifted up with pride and "fall into the condemnation of the devil." If, on the other hand, Adam by his personal disobedience could have caused, and has caused, the eternal condemnation and punishment of his offspring, then their everlasting gnashing of teeth will be at Adam; not at any personal conduct of their own. Instead of guilty remorse, they would forever be conscious of the deepest and most irreparable injury.

But their inferences go a step farther. They say, if Adam was such a Federal Head, we may assume that Christ was a Federal Head in a corresponding sense. As they had supposed that liability to punishment was transferred from Adam to his offspring, they infer that it was transferred again from them to Christ—that He was a substitute for the personally condemned, and endured in their stead the punishment due to them. Thus their ideas of the intervention of

Christ are shaped by their ideas of the Federal Headship of Adam. Instead of accepting the Scripture doctrine that Christ was a Mediator between two parties, propitiating the one and winning the other; they see only a substitute for one party, punished by the other. Instead of beholding priestly sacrifice and intercession to avert penalty, they see only an act of submission to impreventable penalty. They see no mercy-seat, but only a judgment tribunal; and well nigh subvert the whole gospel.

They say, if men were tried in Adam, and sinned in Adam, and fell in Adam, it may be inferred, by parity of reasoning, that those represented by Christ got in Him a new probation, obeyed in Him, and are saved for His sake, independently of personal probation, or any condition that is subject to the will of man. The ultimate conclusion of their method of reasoning is, that the destinies of the innumerable millions of the human race have been fixed eternally by the acts of two persons: one part of them in everlasting joy; the other, in everlasting punishment!

Some Methodists, too, have made use of the opinion that bodily death is part of the penalty. On this account they look upon children as "born condemned by the covenant in Adam." They suppose, however, that, as a set-off on the other side, children are immediately freed from condemnation through Christ. Hence some of them speak of "Infant Justification;" and say that all infants receive this—that "through the grace of the gospel they are born free from con-

demnation." (*Dr. Fisk.*) They must then have been condemned, and freed from condemnation in instantaneous succession. What wisdom would there be in such momentary condemnation?

To assume that the bodily death of children is a penal evil is to cause perplexity to the believer; and to furnish objections to the infidel, who uses it as a ground for impeaching the divine justice. The theory of Federal Headship does not parry these objections. No other theory can do so. Irreconcilable contradictions cannot be harmonised.

Thus, following what Coleridge called "an ever-widening spiral *ergo*," (therefore) men have built up an immense pyramid of dogmas, and the apex of their inverted pyramid rests on the point that bodily death is a penal evil, and is rightly placed in the judicial sentence; and, consequently, that we are in a state of punishment, and not in a state of probation; that earth is a province of hell. We have surely said enough to illustrate the use made of this common interpretation. The opinion that it is correct, leads not merely to one or to another of the conclusions pointed out, but to one as well as another. It is continually leading different thinkers, at the same time, by those different routes to those different conclusions. An interpretation so fruitful in error cannot be a true interpretation.

II.

SPIRITUAL DEATH.

IN the fifth chapter of Romans, says Smeaton, "Paul puts the disobedience of Adam in express antithesis to the obedience of Christ. Nor can I forbear to say, that it would have contributed not a little to the clearer understanding of the whole subject, had the Scripture method on this great theme been universally followed." (Smeaton, on the *Atonement*, p. 159.) This is a very true and important statement. But many have not paid attention to Paul's plan. They, on the other hand, look at man's sinful state apart from the remedial provisions made by special divine interposition. They try to account for the former without taking the latter into consideration. They then reason thus: "Since the moral corruption, which we bring from the womb of our mothers, is the source of all sin, and therefore a very great evil, it must be a judicial punishment." It must therefore be part of the judicial sentence. And they think they may reason from it, as they did when they assumed temporal death to be a penalty. They argue thus: The infliction of a penalty supposes the violation of law; the violation must have been previous to the infliction, and must therefore have been committed by Adam. They accordingly infer that Adam "underwent, as the punishment of sin, the corruption

of soul and body, and also transmitted to posterity a nature in the first place guilty, in the next corrupted." (Theodore Beza, in *Hodge*, p. 113.) They felt that this opinion does violence to the sense of honor and justice which God has implanted in the human mind. It seemed to them advisable, therefore, "to pay homage to the sentiment, so far, at least, as to use fair forms of speech." This has been plausibly done by framing the theory of Federal Headship, which supposes that those who were said to be punished were represented by Adam as their federal head; that they may thus be spoken of as having been once upright; as having been under just legal responsibility; as having failed in the trial; as having thereby justly exposed themselves to the anger of God. But are not these fair forms of speech utterly unwarranted and misleading in this case? How could Adam's responsibility be transferred to those who never authorized him to act for them? How could a sinful volition be transferred from person to person? "Surely those who did not exist when a sin was committed, are innocent of that sin in every possible respect;" and, as Dr. Alexander says, "All intuitively discern that for a ruler to punish the innocent is morally wrong." "Where we have intuitive certainty of anything, it is foolish to demand other reasons."

Spiritual death is a fact; but is it rightly accounted for when it is called a judicial infliction? Did it take place after judicial trial? Could the ends of government be answered by making it a

judicial penalty? Certainly the ends of human government would not be promoted by such a penalty. Let us look at this point by the light of an illustration: Suppose a person was brought before one of our judges, and convicted of a great crime: and that the judge pronounced that his punishment should be in whole or in part as follows: That he should immediately lose all proper regard for the constituted authorities of the British Empire; all proper sense of his own guilt and degradation as a criminal, and all desire to return to his duty as a citizen. Would that look like a judicial sentence? Would it answer any wise end of government? Would a judge punish the violation of law by producing a disposition to repeat continually such violation?

Yet this supposed case would be analogous in civil government to what is strangely imagined to have been done in the divine government. Moral depravity supposes the absence of all proper regard for divine authority; all proper sense of the exceeding sinfulness of sin; and all penitent desire to return to the way of holiness. Would the divine moral Governor inflict that as a punishment? Dr. Hodge admits that such a course could not be "explained on the common-sense principles of moral government." (*Prin. Rev.*, April, 1851, p. 318.) Would an infinitely Holy Being inflict moral corruption on His subjects? To relieve the case, some suppose that He did not do it directly, that He simply withheld supernatural influence, and that depravation resulted from this deprivation. But

would God deprave man indirectly? Besides that would not relieve the difficulty of the case. To suppose that depravity may have been caused by simply withholding supernatural aid, is, as Moehler observes, to imply "that man originally had a defective nature which needed to be supernaturally kept right. But to say that the creature was originally defective, is to impeach the Creator." Besides, would God punish before He called him to appear before Him? When Adam was summoned, he tried to hide himself under the trees of the garden, and thus showed that he had already been alienated in heart.

But in fact there has been as yet no judicial trial, or judicial punishment. The day of judgment was postponed through the mediation of Christ, and a new dispensation established, with remedial provisions to meet man's fallen state. Without taking the latter into consideration, we cannot rightly understand the former.

The theory that depravity is a transmitted punishment cannot be vindicated on any principles of honor and right known to the human mind. Some of its advocates admit this. Dr. Woods, for instance, asks: "But how is this proceeding just to Adam's posterity? What have they done to merit the evil"—("the tremendous calamity," as he elsewhere calls it),—"of existing without original righteousness, and with a nature prone to sin?" "These dealings of God cannot be explained on the common-sense principles of moral government. The system which Paul taught was not a system of

common sense, but of profound and awful mystery." (*Prin. Rev.*, April, 1851, p. 318.) But there is no room to appeal to mystery here. Mystery implies imperfect knowledge; it cannot be pleaded where we have sufficient knowledge for a judgment in the case. Dr. Woods himself sometimes admits that our moral intuitions are sufficient to decide that some things are too appalling to be true. For instance, he rejects the position that infant children will be doomed to misery in the world to come, merely for sinful propensity. This repudiated position is, indeed, in opposition to the most obvious principles of equity and honor: but so also are other positions which he does not repudiate, but should do. If our intuitions are trustworthy in the one case, they are equally so in the other. If untrustworthy in the one, they are unreliable in the other case also. Must it not be admitted that "there are moral intuitions founded on the constitution of our nature, and constituting a primary revelation of the nature of God, which no external revelation can possibly contradict?" (Dr. Hodge, *Theol.*, Pt. ii. p. 531.)

Some admit that their opinions perplex them, and yet they hold them. Listen to Abelard: "Would it not be deemed the summit of injustice among men, if any one should cast an innocent son, for the sin of a father, into those flames, even if they were to be endured but a short time? How much more so if eternal? (*Opera*, Paris, 1616; p. 395, in Beecher, Pt. iii.) But he thought it was not wrong in God to do so, because, in his opinion, right in God consisted simply in following

His own will. This refers the case, not to the justice, but to the sovereignty of God. But sovereignty does not set aside the laws of equity and honor. It merely confers favors over and above those which equity has already granted. Listen to Pascal, too: "What can be more contrary to the rules of *our wretched justice* than to damn eternally an infant, incapable of volition, for an offence in which he seems to have no share and which was committed six thousand years before he was born? Certainly nothing shocks us more rudely than this doctrine." Yet he reverently believed the doctrine, because he supposed it was taught by inspired men. Man's moral intuitions are often counteracted and invalidated by means of misinterpreted texts of Scripture. For, as Dr. Dick remarks, "There is nothing so monstrous and incredible which a man might not be prevailed upon to acknowledge, if he were first persuaded that it was taught in the Scriptures." (Dick's *Theol.*, ii. p. 410.) "Who could estimate the amount of painful emotion which such misadjustments of the system of Christianity have caused in minds eminent alike for intellectual power and benevolence? Truly reasonable, humble, and holy minds have felt the want of harmony caused by this plan, and felt it the more, the more holy, humble, and reasonable they have been." (Beecher, *Con. of Ages*.) Yet there are some who can embolden themselves to defend doctrines which are at war with the conceptions of the human mind as to honor and right, because they had first undermined the authority of

these convictions: they gave them an evil name to destroy their power. They call them "carnal reason," "unsanctified philosophy." But they do not consider that God Himself appeals to those convictions, and wishes His acts to be fairly tested by them. "O House of Israel, are not My ways equal? Are not your ways unequal?" It was by the convincing Spirit divine that those views were implanted. Plainly, then, the case does not lie wholly out of the province of these sentiments. It is true that no doctrine really taught in the Bible should be given up at the demand of carnal reason. But there is a previous question: Should the decisions of the human mind as to honor and right be called carnal reason? And should the doctrines opposed to these be unenquiringly assumed to be really taught in the Bible? It surely is not too much to ask men to examine whether the human interpretation, which has been shown to be the source of these perplexities, is a correct one? Whether consequences which take place during probation, and before judicial trial, should be classed with consequences which take place after probation and after judicial investigation? Especially when, putting them together in one judicial sentence, furnishes premises on which inferential reasoning has raised that inverted pyramid which exhibits so many different systems of theology. Soon as enlightened re-examination has undermined that interpretation, great will be the fall of the systems that have rested on it. "The true sense of Scripture, that and that only is Scripture." (*Bp.*

Wordsworth.) An untrue sense is the word of man, not the word of God.

Methodists have admitted that children are born with sinful predispositions. But, having unenquiringly assumed the Calvinistic position that this depravity is a part of a judicial penalty inflicted for Adam's sin, some of them have thought that it ought to follow as an off-set to this, that children, for Christ's sake, are born regenerate; or (as they sometimes put it, to avoid the contradiction of supposing them to be at the same time degenerate and regenerate) that they are "generated and regenerated in instantaneous succession"—that this regeneration takes place by means which are provided by the atonement, and which the infant soul meets at its entrance into the world: "like a leper entering a room filled with a purifying influence, and cleansed by getting within its walls." Revs. Mercein, Hibbard, Gilbert Haven, and D. D. Whedon, D.D., favored this opinion. But the latter admits that Arminius, Wesley and Fletcher did not. (*Meth. Quar. Review.*) Mr. Wesley held that "the state of mankind did so far depend on Adam, that by his fall they all fall into sorrow and pain and death, spiritual and temporal. And that all this is perfectly consistent with the justice and goodness of God; provided, all may recover through the second Adam whatever they lost through the first." But it does not follow that the recovery must instantaneously follow the fall, and must be irrespective of conditions.

(NOTE.—Some Methodists have looked favorably on the doctrine of infant regeneration, because they thought it would furnish a common reason for the baptism of infants and adults. But regeneration is not necessary, even in the case of adults. Repentance is all that is necessary in the latter case. "Repent and be baptized," said Peter on the great day of Pentecost. Repentance brings an adult back to the teachableness of a child. "Baptizing is associated with teaching." (Matt. xxviii. 19, 20.) Infants and penitent adults have the common qualification of teachableness.)

President Edwards, "who has never been surpassed in vigorous logical deduction," perceived that if God was the cause of this depravity, He is the author of sin. So, to set aside this conclusion, he labored to prove that all mankind caused their own depravity by sinning in Adam and falling with him; that the sin of the apostasy is theirs "by virtue of a real union between the root and the branches of mankind established by the Author of the universe." (Lange on *Romans*, ch. v.) His intention was well meaning. His pious heart disposed him to justify God. And he managed, for once, at least, to find free agency enough to shield the position which he took for this purpose, from the testing operations of his own logical head. Even he could not prove that men before they were born had co-agency and co-responsibility with Adam. "To assert the personal identity of differing millions is absurd."

Edwards rightly defined a moral agent to be "a

being that is capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense, virtuous or vicious, commendable or faulty." (Quoted by *Whedon, Meth. Quar. Review*, July, 1861.) But Edwards failed to enumerate correctly the elements necessary to constitute an action "commendable or faulty." He omitted to mention responsible volition, for instance. All men were not capable of this at the time that Adam sinned. Nor had they what Edwards himself thinks to be necessary to personal responsibility. He imagined that responsibility is grounded on natural ability to obey God, notwithstanding moral inability; and this inability, he thinks, is merely another word for disinclination to employ natural ability in the service of God. But when he spoke of disinclination in men who have no free will, he represented man to be like the old lady's clock, which she said "had only one fault—it wouldn't go." That was quite a serious fault in a clock, to be sure; but that alleged disinclination was not censurable. Nor is the disinclination of man punishable, if he has no more free agency than that clock.

But Edwards erred also when he said that man had natural ability to obey God. He has not. Paul, referring to his unrenewed state, said: "How to perform that which is good I find not." (Rom. 7.) But Paul found what President Edwards could not. He said: "To will is present with me." (Rom. 7.) And he distinguished what many confound, namely, freedom to will, and power to do, that which is good. Freedom

to will is not power to do; but it can pray for power to do, and God can give it in answer to prayer. To state this more fully: The will can employ the understanding to give attention to the counsels of God and to the gracious offers of ability for obedience. If he voluntarily gives attention to what he understands, he will feel motives by the aid of which he can pray aright for the needed aid. But, observe, nothing becomes a motive until it is voluntarily attended to, and only as long as it is voluntarily attended to. Hence motives do not destroy the freedom of the will; they appeal to the reason, "the proper use of which is to act reasonably;" and to the conscience, which has respect to the rightful authority of God. In short, man cannot perform the duties of the saved without regenerating grace, and he cannot save himself. But he can perform the conditions of salvation previous to receiving regenerating grace. Regenerating grace is not necessary to human responsibility. Man naturally has freedom to will. He can therefore hear the word of God. If he hears, he can understand by the aid of the convincing Spirit. If he understands, he can repent. If he repents, he can believe the offers made to the penitent and pray for their bestowal. If he prays, he can obtain pardon for sin and ability for future obedience. Having thus the opportunity to obtain ability, he is placed under obligation to seek and to use it.

In conclusion, I ask, Have I not shown good ground for questioning the correctness of the interpretation

that makes bodily death and spiritual death parts of a judicial sentence? Have I not shown that they have not the marks of a judicial sentence, and therefore should not be classed with everlasting punishment? Has not the putting them in such a sentence been the cause of multiplying errors on most important subjects? And, on the other hand, has it not caused interpreters to impoverish utterly the words of Paul in the celebrated part of the fifth chapter of Romans, which has been considered in the preceding exposition? Even Dr. Hodge, after adopting it, can find in this passage little more than a frequent repetition, in varied statement, of a meaning imported into its first clause. Interpreted aright, the words are full of interesting and important thoughts, are exceedingly rich in instruction; and call for heartfelt gratitude for the plan of general redemption, and for "joy in God through our Lord Jesus Christ."

NOTE.—The candid reader will observe that, if the course of my remarks has led me specially against some errors held by Calvinistic writers, it has also conducted me to many precious truths which they have clearly and admirably expressed, and which I have selected and presented where they can shine undimmed by erroneous admixtures.

III.

THE MINISTERIAL OFFICE HAS NOT A PRIESTLY
CHARACTER. (v. p. 217.)

MR. WESLEY, in his sermon on The Ministerial Office, took for his text: "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. v. 4.) He rightly regards the words as referring definitely to the priestly office. This being so, he shows that those were wrong who quoted it as if intended to guard the entrance to the office of preaching also: because, as he remarks, in those "ancient times the office of a priest, and that of a preacher, were known to be entirely distinct;" and, as he infers, are equally distinct under the Christian dispensation. The ground for this inference is that "the Christian Church was built as nearly as possible on the plan of the Jewish." From this statement he further infers the continuance of the priestly as well as the prophetic office. This was a right inference. But he was not right in concluding, as he seems to have done, that there would now, as formerly, be many priests as well as many prophets: and, if so, that the administration of the Christian sacraments would be the work of the former, and not of the latter. It was for this reason that he forbade his

"lay preachers" to administer the sacraments. He says: "We received them as prophets, not as priests—wholly and solely to teach, not to administer sacraments." Had he taken time to examine the grounds of his argument more carefully, he would have discovered that he overlooked an important difference which God Himself made between the two dispensations, notwithstanding other points of agreement. God's plan was to have but one priest under the Christian dispensation. There were to be many preachers, but only one priest. He called His own Son, our Lord Jesus Christ, to be our "Great High Priest," and to "abide a Priest continually." Christ offered one priestly sacrifice; it was "a full, perfect, and sufficient oblation and satisfaction" for the sin of the world. Hence, "no more offering for sin" was needed, or allowable. Priestly intercession for conditional blessings was still needed: but Christ "ever lives to make intercession." Hence He needs no assistant, and no successor in this respect either. And, in fact, God has called no other into the priestly office under this dispensation. Christ appointed successors in His prophetic office, but appointed none in His priestly office. No human priest is found among the officers of the primitive Christian Church. Hence no minister, or association of ministers, could claim, or transmit the authority that would be requisite for the exercise of the priestly office.

At this point, Mr. Wesley forgot his own "Appeal to Men of Reason and Religion,"—"If it be possible, for one hour lay prejudice aside; give what is ad-

vanced a fair hearing." When a member of the little society in London affirmed that "there is no order of men in the Christian ministry that, properly speaking, are commissioned to exercise the functions of the priesthood;" he was met, not by patient argument, but by quick expulsion. "Error is always in haste." Mr. Wesley here laid aside his remarkable forbearance with differences of opinion. It seemed utterly unbecoming to inquire whether the Church of England may not possibly be wrong in assuming "that there are Christian priests; and that none but priests could administer the sacraments without sin." He thought that all should yield uninquiring assent to this claim. When Mr. Wesley was so positive and unforbearing on this point, we need not wonder that other High Churchmen were still more so; and would rather have all the Methodists shut out, than resign one particle of their fancied priestly honour. They have, indeed, since regretted much that Methodists have been alienated from them; and they have frequently expressed a strong desire for reunion. But they guard zealously as ever the notion that they have priestly authority to administer the Christian ordinances; and that those who have not their ordination, must not intrude into their work. This is exalted into the one indispensable condition of unity with them. On all other points they would not object to make large concessions.

But as Christ appointed no sacrificing priests in His Church, priestly rank is not, and cannot be, requisite for administering the Christian ordinances.

Further, it follows, by parity of reason, that the Christian ordinances are not priestly rites. The Lord's Supper, accordingly, is not a sacrifice on an altar, presented by a priest, to procure for man the exercise of Divine mercy. It is a feast on a sacred table, shewing forth evidences of the efficacy of Christ's once offered sacrifice; because exhibiting by outward and visible signs the spiritual blessings which Christ procured for man and offers to him. To regard it as a sacrifice on an altar, and to administer it as such, is, by implication, to deny the sufficiency of Christ's own sacrifice; and to intrude into the priestly office without a call from God. Those who do this are, therefore, the persons who should seriously consider the words of the text: "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. v. 4.) These are the ones who should remember the fate of Korah, Dathan, and Abiram; and apprehend the judgments threatened against their imitators. (See Rev. viii. 5; and remarks on page 220.) So sacredly does God wish to guard the sole priesthood of Christ.

The High-Church opinion, that the sacraments, administered by rightly-ordained men, are the appointed and indispensable means of conveying saving grace, was fully disproved by the well-known fact that many thousands were saved under the Methodist ministry, at a time when they did not administer the sacraments. This was abundantly proved in England, but still more clearly in America, where, for a time, the Methodists had no opportunity to receive the sacra-

ments at all. These facts led men to see clearly that salvation is obtained by faith—by personally trusting in a Divine High Priest, and personally “calling upon the name of the Lord.”

The Lord's Supper, though designed for another purpose, may be attended with the communication of saving grace. It was often so when administered by the Wesleys, and others; because, as they administered it, the mind of a penitent was pointed to “the meritorious sufferings of our Lord, as the only sure ground, whereon God may give, and we obtain, the blessings we pray for.” (*Works*, vol. xxiii., pp. 163.) Such an exercise of faith would obtain saving blessings at the Lord's table, or anywhere else. God will have regard to faith in the Gospel wherever it is exercised. Such blessings, however, would not have been given if the communicants had been thinking that the ordinance was a sacrifice offered by a human priest.

Christian bishops and elders, whether they were of the same or of different rank, were equally destitute of priestly rank. They were ministers of the Gospel of Christ. Their duty was to point men to “behold the Lamb of God that taketh away the sin of the world;” and to bring men “into the unity of the faith and of the knowledge of the Son of God.” And they might ordain successors in this kind of work, if they rightly recognized and acknowledged those that had received a divine call. Christ Himself, however, was made the Great Head of the Church, and continues to be so; and reserves the right to call whom He will

into the ministry of His Gospel. As in ancient times God called to be prophets men who were not in the "school of the prophets;" for instance, as Mr. Wesley mentions, Amos was a herdsman when called to the prophetic office: so Christ reserves the right to call men who were not in a particular theological school, as well as those who are. He can thus strengthen the ministry of a true Church, and provide for the reformation of a fallen one, or the revival of a dead one. At first Mr. Wesley did not see this. When he heard that "plain Thomas Maxfield had turned preacher, he hastened to London to put down the astounding irregularity." But Wesley's mother said, "John, take care what you do with respect to that young man, for he is as surely called of God as you are. Hear him for yourself." He heard, was convinced, and reverently said, "It is the Lord; let Him do what seemeth Him good." He now perceived that this new ministry must produce one or other of two results. "We believe," said he, "they will be thrust out, or they will leaven the whole Church." (Minutes, 1744.) The latter he ardently desired, but it was in great part prevented. And the chief counteraction was the influence of the unauthorized priestly spirit.

These remarks are sufficient to parry off the objection which High churchmen so often bring against the followers of Mr. Wesley. Not only so, they shew the false and dangerous assumption on which High churchism rests. Their objection rebounds against themselves with fatal force.

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